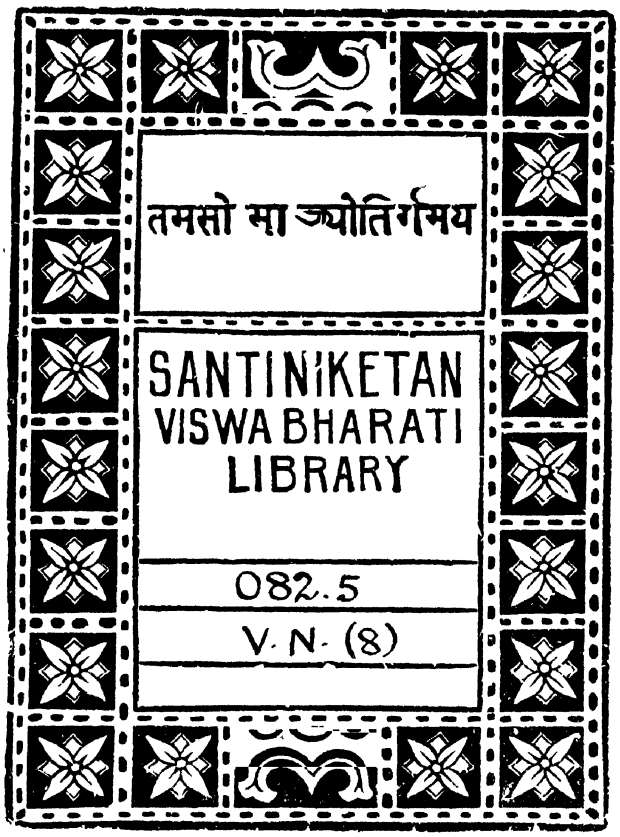

तमसो मा ज्योतिर्गमय
SANTINIKETAN
VISWA BHARATI
LIBRARY
082.5
V.N.(8)

VISVA-BHARATI NEWS

Volume VIII Number I

JULY, 1939

1939

VISVA-BHARATI NEWS

Volume VIII | JULY, 1939 | Number I

Thought Relic

To-day on the sin-laden dust of the earth pours tainted rain from the sky. Our long wait for the cleansing bath in pure water from on high has been repeatedly doomed to disappointment; the mud is soiling our minds, and marks of blood are also showing. How long can we keep on wiping this away? Even the pure silence of the empyrean is powerless to clarify the discordant notes of the prayer for peace which is rising from a blood-stained world.

Peace? Who can truly pray for Peace? Only they who are ready to renounce.

Atha dhīrā amṛtatvaṃ viditvā
Dhruvam adhruvēṣviha na Prārthayantē.

Men of tranquil mind, being sure of Immortal Truth, never seek the eternal in things of the moment.

Rabindranath Tagore

Santiniketan and Sriniketan

Gurudeva returned from Mungpu on June 19 after a holiday of nearly five weeks there. A few days after his return (June 25) he went to Sriniketan to stay there for a few days. He has improved in his health by the rest and the change, but it is imperatively necessary that in order that he may conserve his energies we should severely curtail his engagements and interviews while at Santiniketan. Guests should not take it as granted that a visit to Santiniketan also includes an interview with the Poet. People desiring to meet him should correspond with his Secretary from before.

...

The new building of the Sangit-Bhavana is nearly completed and classes will be held in the Bhavana from this session. We regret that Miss Amita Sen and Kshitish Chandra Banerjee have resigned their respective appointments in the Music Department. In the latter vacancy Pandit V. V. Warzalwar, Sangit-Visarad of the Lucknow Marris College has been appointed and he joins on the first of July. The other vacancy has not yet been filled up. Santidev Ghose who has gone to Java on study leave has been given exceptional facilities for his training by the kind courtesy of the Ruling Chief of Sura-Karta. The following piece of news from the Calcutta Amrita Bazar Patrika from their special correspondent in Java will be of interest to many of our readers : —

"Sj. Santidev Ghose, of Santiniketan Music Department, is now staying at Java to study Javanese dance and music in all their aspects. To facilitate his studies, the Sultan of Java has introduced Sj. Ghose to the best artists of Java and making the best out of this rare opportunity. Sj. Ghose is now studying Javanese male dance.

At a recent session of the World Women's Conference held at Java, Sj. Ghose was invited to demonstrate Tagore's songs besides a number of invitations from local institutions.

Java Radio authorities also invited Sj. Ghose to arrange a full fledged programme of Tagore's music to be relayed from Java Radio Station between 5 and 6-30 p. m. (S. T.). An Orchestra with Gamelon and Guitar has been formed in this connectiou.

Various articles on Indian music by Sj. Ghose are being translated into Dutch and published in the newspapers of Java Sj. Ghose will be staying at Java till the last week of October."

...

We gratefully acknowledge a donation of Rupees 1,000 from His Highness the Maharajah of Mandi. Srijut P. R. Das, Barrister-at-law of Patna has promised a donation of Rs. 1,000 to the Kala-Bhavana for the furniture and fittings of the Havell Memorial Hall and the first instalment of the money has also been received. In this connection we should mention that this is not the first time that we have been favoured with a generous contribution from Sjt. Das. The Governments of Bombay and Orissa have sanctioned each a special grant of Rs. 500 to the Visva-Bharati this year.

The Calcutta University examination results are as follows : Matriculation—14 were sent up of whom 13 passed ; 8 in the First Division, 4 in the Second Division and 1 in the Third Division. Intermediate Arts and

(Continued on page 7)

A Poem

Rabindranath Tagore
(Translated by Prof. Humayun Kabir, M. L. C , of the Calcutta University)

Marching with the waves of Life Eternal
We must go forward with Truth as our Polar Star
And no thought of death. The inclement, evil days
Will pour with rain upon our heads: Through it all
We must struggle on to keep our Tryst with Him
At whose feet we poured the riches of our heart
From age to age.

Who is He ? We do not know and have not ever known.
But this alone we know that through the darkest night
It is to Him that man goes travelling on
Through storm and thunder throughout the ages long
Guarding with care the flame that burns in him.

Only this we know that he who had heard His call
Has gone forward with fearless heart,—in the whirl
Of danger he has poured his all, and endured
Torture with patient calm ; the voice of death
Has been music to his ears. He has faced the flames,
Suffered at the stake, and been hacked with sword,
But with unflinching heart has lit the sacred fire
And brought all dear belongings at the sacrifice,—

We have heard
That for Him the Prince has left his realm
And come out—a beggar in tattered rags.
Great hearts have endured from day to day
Pinpricks of daily life.

The honoured have placed their honour at His feet,
The rich their wealth, and heroes poured their lives.
We only know
That for the sake of this Universal Love
We must sacrifice all pettiness, discard
All indignity to life, and stand up with lifted head,—
Unwritten by fear and unmarked with slavery's badge.

Rabindranath and the Asrama of Early Days

(Continued from the last issue)

By Kshitimohon Sen

The Poet's daily life was lived in the simplest style. He had only one servant, by name Umacharan. The master treated him with a degree of familiarity which the servant fully reciprocated. Umacharan had a keen sense of humour and fully appreciated his master's jokes. The Poet's treatment of his servants has always been characterised by his humanity and the servants have also repaid that kindness by loyalty and devotion. After Umacharan's death, his place was taken by a servant from Orissa, Sadhu. The look of set gravity on his face was such that it intimidated everybody. His master used to say, "Sadhu is so formidably grave that he might almost be taken for my guardian." When Sadhu retired after long and meritorious service, he was succeeded by his compatriot, Banamali, who is still in service. This simple and devoted soul, who has grown old in service, can claim to be associated with several of his master's poems. One day as he was bringing a glass of sherbet for his master he found the latter engaged in company. It was a late winter morning, presaging the advent of Spring. Banamali was wavering on the threshold, unable to decide if it was proper for him to disturb his master in company. His hesitation reminded the Poet of the sweet *madhavi* flower vacillating on the threshold of Spring, about to blossom and yet too shy to unfold its petals. He broke out in his famous song, *Why this hesitation, O shy madhavi ?**

* হে মাধবী ভীরু মাধবী দ্বিধা কেন ?

From a distance I had judged Rabindranath to be a poet only. After my coming here, however, I was amazed by the versatility of his genius. I found him to be as familiar with philology, the natural sciences, medicine, hygiene and nursing, as with poetry, music and art. Although there was in the asrama an old practising homeopath, the Poet was the real physician who prescribed. He had a large library of treatises on Homeopathy, of which he had made a thorough study. He had also given much time to the study of dietics. He was vehement in his condemnation of the waste of food-value due to bad cooking and love of spices in a country where the majority of people could hardly afford two meals a day He once remarked: "We have to cross a stormy sea. The boat is old and worn-out, the load is heavy, and if we do not at least close up the cracks, we are done for." According to him a rational study of dietics should take into account both the taste and the nutritive value of the food stuff. His own taste, however, he has been able to train to almost anything. Once one Chintamani Shastri, who was working in the asrama, assured him that *neem* leaves were good for health. Forthwith *neem* leaves occupied the leading place in his daily menu. He always preferred to take vegetables uncooked, and has been a consistent patron of *gur* in place of sugar.

A secret of his success as an educational organiser has been his habit of always trusting others. He had as great a capacity

to follow as to lead, to obey as to command. He never tried to impose his opinions on others. Even the school children had their own tribunal for judging cases of indiscipline or misconduct. In such matters he respected and bound himself by the innate sense of justice and fairness which children invariably show. When he entrusted anybody with a particular commission, he gave him complete freedom within the scope of the task allotted. He knew the art of inspiring others to exert their utmost by the very act of his implicit confidence in their worth.

Although the Institution was growing rapidly, there was no office properly so-called and the funds were so meagre that when the need was felt for a clerk to assist the Rector, everybody was at his wit's end. The Poet declared that he would do the clerk's job as well; and, much to our embarrassment, he did function as such for a pretty long period, until prevailed upon with difficulty to delegate the work to one of us.

Absolute faith in the truth of his ideals has endowed him with infinite patience. There have come to the asrama from time to time persons who have had very little in common with its ideals. Even in the face of reports reaching him of their incompatibility, he would not take any drastic steps, until he had given the person in question the utmost chance of proving his worth. On one such occasion, he told us: "It so happened once that complaints were carried to my father regarding some of my unorthodox views. My father met the complaints by remarking, 'Do not be afraid. He who is all Truth will bring him back to the correct path'. I have absloute faith in the education my father had given me and in the example of his own conduct."

His love and sympathy went out to everyone who was weak and helpless. At a time when our political wiseacres were disposed to ridicule the idea of rural reconstruction, he had the courage publicly to proclaim his faith that India cannot be truly free until its villages are restored to a basis of economic and moral self-respect. He has often had to suffer for his frankness. When during the days of the first non-co-operation movement it was being preached that the schools and colleges, being strongholds of alien culture, should be boycotted, it was he who registered his protest against exploiting the sentiments of young boys for political purposes. The amusing fact remains that those radicals who jeered at his *moderateness* are today advising the very same thing.

Once, many years ago, some non-Bengali friends complained to me that so great a principle as that of non-violence had escaped the Poet's spiritual vision. In reply I informed them that as early as 1909, long before the first Satyagraha movement was even talked of in India, the Poet had discussed and gauged the possibilities of the technique in his drama *Prayaschitta*, which was several times staged in the Asrama. Dhananjoy Vairagi of the drama is presented there as a Satyagrahi of a very rigid description. I suggested to a Bengali knowing member of the party that he might satisfy himself by reading the drama, and undertook to procure a copy for him. As the book was not available in the market just then, I remember to have got a copy from Sj. Ramananda Chatterjee. The friend was highly enthusiastic over the drama and proposed to have it translated immediately in the different Indian languages. However, for reasons

best known to him, the proposal was never carried out.

Another trait that I have remarked in the character of the Poet is that, though intensely alive and sensitive to every shade of feeling, he rarely, if ever, gives way to excess of sentiment. His fortitude has been severely tested by tragic family bereavements,—of his children more have passed away than are left to him, and all in the prime of youth - but he has borne his losses with an equanimity and a calm that one associates with sages rather than with poets. This strength of soul he has derived from his assimilation of the spirit of the Upanishads. Early in life, he strove to emulate and imbibe that ideal according to which his father, the Maharshi, conducted his life and sadhana. Perhaps that is why he never felt drawn towards those unrestrained and extravagant forms of religious endeavour which innundated India after the era of the Upanishads. His ideal has always been that of the rishis of the ancient forest schools, whose actions and utterances were characterised by restraint and rhythm. His teachings reveal an exquisite blend of intellectual depth and artistic sensibility, in which eastern idealism and western rationalism correct each other, the whole permeated by a spirit of balance and rhythm which are so marked a feature of the prose of the Upanishads. In his ideas, as well as in his language, he has successfully combined the charm of unsophisticated simplicity which one associates with rural life, with all the refinements of urban culture. He has never encouraged a narrow nationalism to stand in the way of acquiring the best that the West has to teach us. Like a silk worm breaking through the cocoon, he has cut through his own prejudices. In his poetic expression too he has evolved ever new forms, when the older ones have exhausted their possibilities. That is why there is such a rich variedness in his poetry and such a harmony

In his ideal of education, meditation and service, knowledge and practical application, go hand in hand. He has sought deliverance through love and service rather than through renunciation. The finite and the infinite are for him but two aspects of the same central reality. The static aspect of *Prakriti* and the dynamic aspect of *Purusha* have been discussed at length by Sankhya and the various systems of Indian philosophy. It was left to the Poet to delineate the pathos of *Purusha-Prakriti* relationship, which he conveyed through those beautiful pomes, *Kach and Debjani* and *I will not let thee go.* In both these poems we see *Prakriti* vainly trying to bind *Purusha* in the meshes of *maya.* The tragedy of her recurrent failure constitutes the tragedy of the universe.

His ideal woman is neither an angel above men, nor a mere bed-mate. She is well defined in the character of Chitra and again in his poem, *At Night and in the Morning.* His love of human life and of this lovely and sad earth is beautifully brought out in the poem, *Farewell to Paradise.* In his *Baisnab Kabita* he has made God the sweetheart and sweetheart God.

So many-sided is Rabindranath's genius and so complex his personality that after thirty years of close contact I wonder how little I know him. I cannot envy the task of his future biographer. One thing, however, one can assert about him which is

witnessed by his every thought, utterance and act ; and that is, that, in the words of *Aitaraya Brahmana*, "his soul is like a song". All that is beautiful and harmonious he loves,and all that is cheap and ill-formed he shrinks from. I am reminded of an interesting anecdote, narrated to me by a relation of his who was also his close friend ; and with the anecdote I will close these reminiscences:

"When Rabikaka (Uncle Rabindranath ,) returned from Europe, I hit upon a device of robbing him of his foreign wardrobe. Accordingly I began singing his favourite songs in my atrociously unmusical voice. This being something he could never stand, he offered me his entire wardrobe as the price for my not singing."

(Continued from page 2)

Science—27 were sent up and 22 passed. 8 in the First Division, 12 in the Second Division and 2 in the Third Division.

B. A.—23 were sent up of whom 16 passed. One (Miss Harbhajan Kaur) got Distinction and four secured Honours (Miss Jayanti Pandey in Sanskrit ; and Baldeo Singh, Sushil Kumar Kar Ray and Arun Kumar Banerji in English).

Brisk admission is going on in all the Departments and already the Sree-Bhavana (Girls' Hostel) is absolutely full up. Several girl students have had to be refused admission owing to lack of seats. As usual we are getting our students from all over the country , a detailed statement of new admissions will be given in the next issue of the News.

...

Miss Jayanti Pandey has been appointed an Assistant in the Sree-Bhavana to help the general management of this growing department. The Paridarshika Mlle. C. Bossennec who had gone home on leave is expected to join in the first week of August.

...

Sisir Kumar Ghose who was till very recently a Government of Bengal Scholar in the Music Department has been appointed teacher of Music and Fine Arts in the Siksha-Charcha Bhavana at Sriniketan. He joins from the beginning of the new session



HINDI TRANSLATIONS
OF
Poet Rabindranath Tagore's Works.

The copyright of the Bengali works of Rabindranath Tagore and their translations in Hindi belongs to Visva-Bharati and the authorities of the Visva-Bharati have purchased the stock in hand of all Hindi translations of Rabindranath Tagore's works from the Prabasi Office which was authorised by the author to publish Hindi translations. The Hindi works are now being printed and published by the Publishing Department of the Visva-Bharati and will be available at the Visva-Bharati Book-Shop, 210, Cornwallis Street, Calcutta.

The Publishing Department of the Visva-Bharati has also arranged for publication of a series of authorised translations of the Poet's works in Hindi from original Bengali.

AUTHORISED TRANSLATIONS FROM ORIGINAL BENGALI IN HINDI

Galpa Guchha	(A Book of short stories)	Rs. 1-8-0
Sorashi	(A Book of short stories)	Rs. 1-0-0
Kumudini	(A Novel)	Rs. 3-0-0
Rush-ki-Chithi	(Travels in Russia)	Rs. 1-12-0
Siksha Kaisa Hay	(A collection of Essays on Education)	Rs. 0-5-0

JUST PUBLISHED BY VISVA-BHARATI

Char Adhyaya—The latest novel of Rabindranath Tagore, Printed in Antique paper, neatly bound. Rs. 1-8-0

LIBERAL COMMISSION IS ALLOWED TO BOOK-SELLERS.

VISVA-BHARATI BOOK-SHOP
210, Cornwallis Street, Calcutta.

ANNOUNCEMENT :

The Visva-Bharati News is published every month.

ANNUAL SUBSCRIPTION.

Indian :		One Rupee
Foreign :		Three Shillings
U. S. A. :		Fifty Cents
Single Copy :		Two Annas

Post Free

Subscription may be remitted to—

General Secretary, Visva-Bharati

Editor—Rathindranath Tagore.

Printed & Published by Probhat Kumar Mukherjee, at the Santiniketan Press.
P. O. Santiniketan, Dist. Birbhum.

VISVA-BHARATI NEWS

Volume VIII AUGUST, 1939 Number II

A Message.

No rent is made there in the mist
by the doubtful dawn.
No struggling streak of light comes through
to gild our cage of gloom.
Yet do not wail with us in pity,
bird whose wings are free,
But soar above conspiring clouds
and cry : I see the sun !

Rabindranath Tagore

Santiniketan and Sriniketan

Gurudeva who had been staying at Sriniketan for some time past returned to Santiniketan on Monday, July 17. He is at present engaged in directing the rehearsals of "Dak-Ghar" (Post-Office) which is expected to be produced some time during this term. The Varsha-Mangal (Rainy Season festival) rehearsals are also going on under the direction of Adhyapaka Sailaja Ranjan Mazumdar.

...

The Calcutta University authorities have granted us recognition in B. A. Honours in Bengali with effect from July, 1939. It may be recalled here that it is only a few months that the University has raised Bengali to the status of an Honours subject and there are only two other Colleges in the University that have been declared competent to coach students in Honours Bengali. Professor Khagendranath Mitter inspected the Siksha-Bhavana on July 8 in connection with our application for affiliation in Bengali.

...

The following new appointments have been made at Santiniketan during this term :—

(1) Sukhamay Chatterjee, M. A., (Class I) B T. (Class I) Adhyapaka in Bengali.

(2) Pramathanath Nandi, M. Sc. (Class II) Adhyapaka in Botany.

(3) Khagendranath Bhattacharya, M. A. (Class I) Adhyapaka in Economics.

(4) Vikramjit Hazrat, M. A. (Class I) Adhyapaka in Persian & Urdu.

All these Adhyapakas will work both in the Siksha-Bhavana and the Patha-Bhavana.

...

We are very glad to welcome again in our midst Professor Tan-Yun-Shan who arrived here with his wife and children on July 25, from Chungking after a most arduous and risky journey of nearly ten weeks duration. He has brought with him to Rabindranath important letters from Marshall Chiang-Kai-Shi and other leaders of the Chinese people ; a letter from His Excellency Dr. Kung, the Chinese Finance Minister, is published elsewhere in this issue.

Two Chinese scholars,—Messrs. Chow Ta-Fu & Chen-Shih have come with Prof. Tan and they have joined the Cheena-Bhavana as research workers. It is expected that Prof. Peon Hsin, a celebrated Chinese artist of the New School will also visit Santiniketan at an early date. Prof. Hsin will spend a full term here participating in the work of the Kala-Bhavana.

...

Two young Negro ladies, Miss Bush and Miss McCree have come to Santiniketan from U. S. A. for a stay of a couple of months to acquaint themselves with the work of this institution and also to form contacts with the student community of India. Both of them are University students and have been granted Travelling Fellowships under the Derrikota Foundation. After Dr. and Mrs Howard Thurman's visit to India in 1936, (it will be recalled that

(Continued on page 13)

A Letter From China.

(Following is an English translation of a letter to Rabindranath Tagore from Dr. H. H. Kung, President of the Executive Yuan and Minister of Finance, Chinese National Government.)

Respected Sir,

I take the opportunity to ask Prof. Tan-Yun-Shan, who is shortly returning to India, to convey to you my deepest regards and heartfelt gratitude.

Your noble voice vindicating peace and justice and your valued message to my people have both given us no end of courage and inspiration.

Our people in China have the same instinctive regard for peace and equity as you have in India. It would, therefore, be easy for you to imagine the amount of provocation that has compelled us today to take recourse to armed resistance against the militarist aggression of Japan.

The inhuman brutalities of the Japanese soldiers beggar all description. Not only have they violated the territorial integrity of China and encroached upon the rights and freedom of the Chinese, they have also, at the very same time, imperilled the sublime culture of the East, betrayed the great spirit of Asia and menaced the peace and security of the whole world. Realising as we do our full responsibility to our own race as well as to the world, we will not lay down our arms till the last of the ruthless aggressors has been driven out of China.

It is true that the Japanese have succeeded in occupying several of our big towns and cities. But contrary to their expectations, our desire and strength to fight back have also increased in equal proportion. And now we are confident that the ultimate victory will be ours.

No two countries in the world have been so intimately connected to each other as India and China. Their cultural bond is as strong today as it was in the past. Much of this revival in our cultural relationship is due to your laudable guidance and noble effort. We fully realise and admire the sincerity of your friendship for us in our hour of trial. Let me assure you of our earnest desire to co-operate with you in your endeavours to promote the culture of the Orient.

Praying for your health and happiness,

I remain, with respects,

Yours sincerely,

H. H. Kung.

Alumni News

Chandidas Banerjee who passed the I.Sc. examination this year from the Siksha-Bhavana has been granted a Scholarship of Rs. 40 a month by the Behar Government to prosecute studies in Agriculture at the Agricultural College in Cawnpore.

Kusum Sreevastaba who passed the Matriculation examination from the Patha-Bhavana has been awarded a scholarship of Rs. 30 a month also by the Behar Government, for medical education in the Darbhanga Medical School.

Rural Reconstruction Work at Sriniketan

Rabindranath Tagore

(The following is a free translation of a talk given by Gurudeva to the workers of Sriniketan at an informal discussion on July 14.)

As a young man, I was deputed to manage the affairs of our extensive family estate. Thus at an early age I had the opportunity of coming into direct and intimate contact with the rural life of Bengal. Born and brought up in an urban atmosphere, I naturally disliked the idea of spending my days in remote villages. My poetic disposition vehemently protested against the thought of ledger-keeping. But once I had taken up the work I tried to put in my level best with the result that after some time I evolved my own system of management which showed highly satisfactory results. I broke away practically from all the conventional methods of Zemindari work and put more emphasis on personal contact with the ryots rather than on mere profit earning. Gradually I took to the lap of rural Bengal, even as a duck takes to water, and, what is more, began to find real joy in the work allotted to me.

As my attachment to the villages became closer I began to discover the crucial problems of rural Bengal. During my frequent sojourns to and from Shilaida I came face to face with the poverty and squalor of the villagers' life. Their misery and helplessness became as plain to me as their ignorance and narrow selfish outlook. They seemed to belong to a demoralized race whose self-respect has been abused and initiative taken away. For every move in improving their social, financial and hygienic condition the villagers entirely depended upon the landlords. So long as the gentry continued to live in villages all was well. But as soon as they left the villages to find for themselves luxuries of town-life, the seamy side of the social fabric began to show up.

My first experiences to come to the help of the villagers were anything but pleasant. I encountered indifference and sometimes active opposition from those whom I wanted to serve. But I did not lose heart, for, I knew that what I offered them in a spirit of humble dedication could not but be accepted for all it was worth, some time or other.

Remember that the very first condition of social service is that love should provide the motive impulse. I may assure you that the villagers have nothing but contempt for those half baked philanthropists whose services smack of lofty condescension. But I should also add that love alone can achieve but little unless it is fortified by strenuous preparation based upon a close study of the many problems of village life. Nothing can be more harmful than ignorant service. You have now heard what I consider essential factors of an enduring piece of good social work. Those are love as well as understanding and the two are mutually dependent. That is why my son Rathindranath and the late Santosh Majumdar were sent abroad by me to study the science of agriculture and dairy-farming before I could seriously think of taking up rural reconstruction work.

I believe you all know what an arid tract of land Sriniketan was when our work

began. Nobody could dream of the enormous achievements which we associate with the institute to-day. In that connection I can hardly forget mentioning the generous service of our friend Mr. Elmhirst due to whose patient endeavour Sriniketan has already become a necessary complement to Santiniketan.

Lastly I would like to tell you that I consider it fortunate on our part to be able to work on a small scale. Our limited resources are in a way our true asset. For, it is better for that we hold out to the rest of India an example of model villages—however small their number may be—than fritter away our energy for the sake of mere magnitude. In a modest scale a cluster of villages may very well represent India, and, remember please, it is in her villages that India is truly represented.

(Continued from page 10)

they spent a few days here at Santiniketan and delivered a series of lectures on Negro culture and problems) the Foundation was created to provide passage to India, bi-annually for Negro women students who would be attached to some important College or University for a period of four to six months during which time they would live the life of students at the University and attend lectures, specially those having a direct bearing upon Indian culture and situation.

In this connection, Prof. Thurman in his letter to Rabindranath writes as follows: –

We remember the conversation that we had with your Secretary, Mr. Chanda, when we were there, regarding the possibility of American Negroes establishing at Santiniketan, a little house which would be financed by the American Negroes, known as the "Home of Negro Culture in India" to contain books written by Negroes, paintings, sculpture, handicrafts etc. While the young women are on your campus, will you kindly discuss with them whether you would be interested in having this proposed plan realised ?"

Needless to say we would heartily welcome the foundation of a Negro Home at Santiniketan and correspondence is being carried on with Prof. Thurman in the matter.

...

There have been 73 new admissions in the Siksha-Bhavana this year, of whom 20 are women. Between them they practically cover the whole of India ; 50 are from Bengal, 2 from Behar, 3 from U. P., 5 from the Punjab, 1 from Bombay, 3 from Sind, 1 from Java, 7 from Hyderabad (Deccan) and 1 from Assam. Further admission has been stopped for want of accommodation.

The number of new admissions in the Kala-Bhavana is 21 ; of them 12 are women.

...

Dr. Satyaban Roy, F. R. C. S. (Edin.) of Calcutta, a Life Member of the Visva-Bharati, has kindly agreed to pay for a monthly scholarship of Rs. 10, for two years, for a poor but deserving student in the Siksha-Bhavana. Bhaktapada Mandal of the First Year Arts Class has been awarded the scholarship this term.

...



Soetana Har.

E. B. Havell.

Abanindranath Tagore.

"Earth's treasures are for heroes,"—is a saying which finds an illustration in the life of a person like the late Mr. Havell.

It would be hardly correct to regard him merely as a champion of Indian art or a scholar. For the loving eyes with which he looked upon the Muse of Indian art were the eyes of a devotee rather than those of a scholar and interpreter.

If today in India we can distinguish true art from false, it is due to the foundations laid by Mr. Havell ; at any rate, so far as I can do so, I owe it to him.

It is a long time now that I have missed him as my companion ; may be, it will be a long time yet that I must spend without him.

While he lived he commanded my respect ; now that he is dead, I feel grateful to be called upon to pay homage to his memory.

English translation (by Hiran Kumar Sanyal) of the message sent by Dr. Abanindranath Tagore at the opening ceremony of the Havell Memorial Hall at Santiniketan.

In Memoriam

We deeply mourn the death of Sj. Dharani K. Bose who met with a fatal accident in Sylhet on July 5th when travelling in a motor bus from Shillong to Silchar. Sjt Bose who was one of the earlier batch of students in the Santiniketan Brahmacharyasram had a great reputation as a successful architect in Calcutta where he set up independent practice after a course of training in an English University. At the time of death, he was also an elected Councillor in the Corporation of Calcutta. Ever since his student days, he had maintained close contact with his alma mater and was helping the Institution as a Consulting Engineer in an honorary capacity.

To the members of the bereaved family we offer our heart-felt sympathies.

...

HINDI TRANSLATIONS
OF
Poet Rabindranath Tagore's Works.

The copyright of the Bengali works of Rabindranath Tagore and their translations in Hindi belongs to Visva-Bharati and the authorities of the Visva-Bharati have purchased the stock in hand of all Hindi translations of Rabindranath Tagore's works from the Prabasi Office which was authorised by the author to publish Hindi translations. The Hindi works are now being printed and published by the Publishing Department of the Visva-Bharati and will be available at the Visva-Bharati Book-Shop, 210, Cornwallis Street, Calcutta.

The Publishing Department of the Visva-Bharati has also arranged for publication of a series of authorised translations of the Poet's works in Hindi from original Bengali.

AUTHORISED TRANSLATIONS FROM ORIGINAL BENGALI IN HINDI

Galpa Guchha	(A Book of short stories)	Rs. 1-8-0
Sorashi	(A Book of short stories)	Rs. 1-0-0
Kumudini	(A Novel)	Rs. 3-0-0
Rush-ki-Chithi	(Travels in Russia)	Rs. 1-12-0
Siksha Kaisa Hay	(A collection of Essays on Education)	Rs. 0-5-0

JUST PUBLISHED BY VISVA-BHARATI

Char Adhyaya—The latest novel of Rabindranath Tagore,
Printed in Antique paper, neatly bound. Rs. 1-8-0

LIBERAL COMMISSION IS ALLOWED TO BOOK-SELLERS.

VISVA-BHARATI BOOK-SHOP
210, Cornwallis Street, Calcutta.

ANNOUNCEMENT :

The Visva-Bharati News is published every month.

ANNUAL SUBSCRIPTION.

Indian : ...		One Rupee
Foreign : ...		Three Shillings
U. S. A. : ...		Fifty Cents
Single Copy : ...		Two Annas

Post Free

Subscription may be remitted to—

General Secretary, Visva-Bharati

Editor—Rathindranath Tagore.
Printed & Published by Probhat Kumar Mukherjee, at the Santiniketan Press.
P. O. Santiniketan, Dist. Birbhum.

VISVA-BHARATI NEWS

Volume VIII SEPTEMBER, 1939 Number III

A Poem

The sun shines, the rain pours down in showers,
The leaves glisten in the *bamboo* grove,
The smell of the newly—tilled earth fills the air ;
Our hands are strong, and our hearts glad,
As we toil from morning till night to plough the land.

The spirit of a youthful poet dances in swaying cadence
Along the meadows, writing its poem of green lines,
Stirs of thrill ripple through the ripening rice field,
The Earth's heart is joyous in the sunny October hours,
in the cloudless nights of the full moon,
As we toil from morning till night to plough the land.

Rabindranath Tagore

* English translation by Prof. Arthur Geddes of the Sriniketan anthem.

Santiniketan and Sriniketan.

Rabindranath left for Calcutta, on August 18, to fulfil a long standing engagement,—to lay the foundation stone of the "Mahajati Sadan," which is to be the future headquarters of the Provincial Congress in Bengal. The function took place on the 19th in the presence of a vast and distinguished gathering. Thanks to the excellent arrangements made by the Congress authorities under the direct supervision of Sjt. Subhas Chandra Bose, though the crowd was immense, Gurudeva bore the strain well.

An English translation of the address that he delivered on the occasion will be found elsewhere in this issue of the News.

The next evening there was a musical soiree in the Vichitra Hall under the auspices of the Visva-Bharati Sammelani. It was largely attended by the members of the Visva-Bharati in Calcutta and the accidental presence of Pandit Jawaharlal Nehru added to the importance of the event. The Pandit was on his way to China and he found time in the midst of his many engagements to come and pay his respects to the Poet during the brief while that he was in Calcutta. In his "A Diary of a Travel" Panditji writes as follows:—

"I learnt that Poet Rabindra Nath Tagore was in Calcutta. That was too good an opportunity to miss as it is always a delight to meet Gurudev. I hastened to his house from my hotel and for all too brief a time, he spoke to me of the intermingling of the great Asiatic cultures and why it was necessary that India should develop contacts with eastern countries. He was pleased that I was going to China and pressed me to go to Japan also, more especially to tell them not to lose their soul in their present adventure in China. He was anxious that we should make our position towards Japan clear. While we were entirely opposed to their militarism and imperialism and the horrors they had perpetrated in China, we had no ill-will towards the Japanese. We wanted to make friends with them but not on this false basis. While China was suffering terribly, Japan would probably suffer greater and more permanent injury of soul by her brutal imperialism. Gurudeva wanted me to go to Japan to say all this—a large order under existing circumstances.

"I assured him that I would very much like to go to Japan ; I had long wanted to do so. But this seemed hardly possible now as it would take far too much time. I could cross from nationalist China to the Japanese-controlled areas over the various frontiers. I would have to come back to Hongkong and then go by sea or air direct to Japan. This meant a much longer absence from India than I had bargained for. Besides, I had no illusions about my capacity to convert the Japanese Government to peaceful and democratic ways ; indeed even an approach was not possible then."

Gurudeva had written a letter to Pandit Jawaharlal Nehru a few days previously as soon as he came to know that the Pandit was proceeding to China to convey the message of sympathy from the Indian people and the National Congress to the great Chinese Nation in their heroic struggle

(Continued on page 22)

An Address*

Rabindranath Tagore

Bengal led India in welcoming European culture to her heart, living currents flowed from overseas stirring her with new freedom. From age-long hibernation Bengal's intellectual mind awoke to full splendour. Mighty-souled Indians like Ram Mohun Roy had sudden access to a wide range of rational imagination, frontiers vanished from their vision in a background of universal humanity. Bengal launched India's crusade against custom, religious sectarianism, and political serfdom. Bengali language gathered new momentum its stiffness was dispelled by youthful vigour, literature came laden with unprecedented hope, sheltering and nourishing life like islands uprisen from primeval ocean's depth. Painting in Bengal burst the bonds of alien imitation ; striving for the genius of India's art, it defied the savage attack of mimic-mongers. Music again, in Bengal, released itself from the coils of blind traditions, and even if final judgment cannot be delivered on her creative experiments, her path of self-expression, in spite of pedant's verdicts, has been opened. Bengal's individuality is being revealed in her songs.

Where life's call is vital, living centres must respond: Bengal did so even though the call of the new Age came from distant shores. In that lies Bengal's pride, and her true identity. India's first home for cultivation of national freedom was in this province ; in those critical days again, when our leaders were banished behind jail-bars it was our youth in Bengal who led unhesitatingly in flinging themselves in the face of dire calamity. No other part of India can claim a parallel to this. Not that we are judging such events in the light of results, or by the standard of permanent beneficence --but we must give full value to intolerable suffering, to dauntless sacrifice for the sake of freedom. Hundreds of youthful lives in Bengal have burnt themselves out during long terms of imprisonment ; Bengal's lights are dim, we know, for this reason ; and yet we know that the soil in which they were born will give birth again to heroic sons who will not waste their manhood in destructive work but harness it to national reconstruction.

To-day in this great Hall of India we shall lay the foundation of Bengal's prowess, but our strength will not lie in arrogant nationalism, suspicious of friend and foe. We shall invoke Bengal's magnanimous heart of hospitality in which our humanity has found liberation ; we shall seek freedom in manysided co-operation. Valour and beauty, resolute work and creative imagination, devotion to truth as well as self dedication in public service—may these unite in benediction to our land. Noble memories of the past would mingle with great hopes for the future, heightening our power of action. Bengal's greatness, carrying her to a new sunrise, will be augmented by propitious circumstance and stirred to triumphant ardour by adversity ; she will spread the urge

* English translation of the address delivered at the laying of the foundation ceremony of the Mahajati Sadan in Calcutta on 19. 8. 89.

for diverse self-expression in our many-roomed Hall of Nation. We welcome here the renascent soul of Bengal which has taken solemn initiation from History to dedicate its wealth of intellect and learning at India's shrine. To that beneficent heart of our culture we offer homage ; in our dignified self-respect we shall come nearer to our united nationalism, never yielding to the egoistic vanity of isolation which hurts our inherent humanity. High over all contentious politics, let us keep the banner of truth flying, and pray:

Make them true, O Lord,
Bengal's vows, Bengal's hopes,
Bengal's work, Bengal's language,
Let them be true.
Bengal's heart, Bengal's mind,
Brothers and sisters in Bengal's home,
Let them be one, O Lord, make them one.

And to this prayer let this be added : May Bengal's arm give strength to the arm of India, Bengal's voice give truth to India's message ; may Bengal, in service of freedom for India, never make itself ineffective by betraying the cause of unity !

A Letter

My dear Jawaharlal,

Amiya has just been telling me about his talks with you and giving me some details regarding your impending visit to China. As to the present crisis in the Congress I fully share your deep concern at the turn that affairs have taken ; I have no doubt also that the creative forces of our nation will pass this test and come out stronger after the main issues have been clarified even if we have to pass through a temporary phase of painful adjustment.

My warmest good wishes are with you in your mission of good neighbourliness to China. I feel proud that the new spirit of Asia will be represented through you and our best traditions of Indian humanity find their voice during your contacts with the people of China. My tours in the Far East have convinced me that in the main our peoples have maintained an Asiatic tradition of cultural interchange : we have not fought with each other in the name of hungry nationalism as the Western countries have been doing in Europe. Japanese aggression, therefore, seems to me essentially a case of borrowed pugnacity which, I feel sure, has not touched the deep heart of their people. Let Japan take warning not to betray the basis of her civilisation which she shares with China and with us in India ; far greater than the fearful hurt she is inflicting on China would be the inevitable wrecking of her own humanity which her militarists seem determined to achieve.

I would request you to include Japan in your itinerary : India will be with you in your appeal to the moral conscience of Asia which Japan cannot afford to kill in a mania of spiritual suicide. The pathway which led from India to her great neighbours in the East is now partly closed through centuries of neglect ; we have to remove the weeds, and also the recent barriers erected by fratricidal politics so that

once more the traffic of human interchange can continue, linking our country with Japan and China. India's great awakening had crossed deserts and mountains, the overflow of her glorious epoch of culture touched far continents and left permanent deposits in distant shores of Asia. In my visits to China and Japan, and to Siam, Java and Bali, I felt profoundly moved to find how the communion of our cultures had persisted even up to our own days and I cannot help hoping that as a messenger from India's youth you would give strength to the historic forces of Asiatic unity, bringing new urge of neighbourly understanding to our Eastern peoples. India herself is passing through an eclipse when her own reality is lost to her in a haze of parochial politics, sectarianism, and domestic contention: contact with a greater world of Eastern culture will, I fervently hope, help in removing her obsessions and enliven her national existence with a new humanity.

With my affectionate regards,
Rabindranath Tagore.

Rabindra Rachanavali.

We are extremely happy to announce that the Visva-Bharati Publication Department has undertaken to publish a complete collected edition of all the Bengali writings of Rabindranath, for which there has been a persistent and universal demand in the country. About twenty years ago, the Indian Press of Allahabad who were then his publishers had published a complete collection of Rabindranath's poetical and dramatic pieces. This edition has long been out of print. In our present venture, we shall include his prose writings also.

The first volume of the edition will be published on Asvin I, i. e., towards the end of September. Each volume will be divided into four parts containing (a) Poems and Songs, (b) Novels and Stories, (c) Dramas and Humourous Pieces and (d) Essays and Miscellaneous Writings. Each volume will contain on an average 650 pages. It is expected there will be 25 such volumes. Every two months a new volume will be published.

The price of a paper-bound volume will be Rs. 4/8: there will be better editions available at Rs. 5/8 & Rs. 6/8 A limited number of leather-bound books with the author's autograph will be sold at Rs. 10/- a volume.

The volumes will be enriched with interesting photographs connected with the Poet's life and facsimiles of his manuscripts of different ages. Pictures drawn by Rabindranath will also be included.

Any enquiries regarding tha "Rachanavali" may be made to the Secretary, Visva-Bharati Publishing Department, 210 Cornwallis Street, Calcutta.

(Continued from page 18)

against Japanese aggression. The letter will be found elsewhere in this issue.

Gurudeva returned from Calcutta on August 21.

...

The annual Vriksha-Ropan Ceremony (Tree-planting Ceremony) took place this year in the compound of the Cheena-Bhavana on August 13 in the morning. After the usual chanting of appropriate Vedic mantras, Gurudeva addressed a few words explaining the significance of the ceremony. He said,"Our Asrama bids welcome to one and all. Our call travels to the farthest parts of the world inviting sympathetic souls to participate in our work and accept our hospitality. Not to the world of man alone but to the world of nature as well, we send our warmest greetings. On this auspicious occasion we extend our welcome to the trees and plants, invoking at the same time the Sun and the Wind and Rain to shower benediction upon them."

An interesting feature of this year's ceremony was the planting of a sapling from the famous Bodhi tree of Gaya which was brought here by the Hungarian artists, Mrs. and Miss Brunner.

The Rajah Saheb of Awagarh arrived here on August 4, and after a short stay of nearly a fortnight left for his estate. The Rajah Saheb who is a great patron and friend of ours, has again placed a princely donation in the hands of Gurudeva for the work of the Visva-Bharati. Many much-needed extensions in our buildings will now be possible thanks to this gift. New dormitories will be built for the Patha-Bhavana, Sangit-Bhavana, Sree-Bhavana and there will be additions and alterations in the Kala-Bhavana and the Kitchen. A fund is also being created out of this donation for the Library and the Sangit-Bhavana.

We offer our heartfelt gratitude to the Rajah Saheb for his act of generosity.

The Varsha-Mangal festival was solemnised at Santiniketan in the evening of August 27. Rabindranath had recently composed a number of songs for the occasion which were exquisitely rendered by the students under the direction of Adhyapaka Sailaja Ranjan Mazumdar.

...

The annual Hala-Karshan ceremony took place at Sriniketan on the 29th of August in the presence of Rabindranath and the inmates of both of the institutes. We observed a holiday on the occasion.

...

Our Vice-President, C. F. Andrews has been requested by the Indian community in South Africa to go there to advise them in view of the contemplated drastic regulations of the Union Government against the Asiatics. In spite of his indifferent health, he has decided to leave towards the beginning of September for South Africa but he hopes to be able to return in time for the Pous festival here in the third week of December. At the moment he is staying at Christukula Asrama at Tirupattur.

We are grateful to Sjt. P. R. Das of Patna who has presented three famous pictures from his personal collection to the Kala-Bhavan Museum. Abanindranath's "Aurangzeb" and Nandalal Bose's "Penance of Uma" are generally admitted to be the

two best specimens of modern art in India and we congratulate ourselves on having the good fortune of possessing them in our collection.

...

Alumni News

We congratulate Dr. Amulya Chandra Sen, M. A., Ph. D. who has been recently appointed the Station Director of the New Broadcasting Station, soon to be opened in Dacca. Dr. Sen was attached to the Vidya-Bhavana for a few years as a research scholar and has only recently returned from Europe where he had worked in the Hamburg and Prague Universities.

..

In Memoriam

We record with deep regret the death of Harishankar Agarwal on August 30, as the result of a drowning accident in the swimming tank.

Harishankar was a second year student in the Visva-Bharati course. He took keen interest in literature, and his own original work showed great promise. During the year he was with us at Santiniketan he had thrown himself into his work with the devotion of an enthusiast, and has left behind a remarkable collection of papers.

At the same time he was no recluse. His sensitive nature was as alive to human affection as to the message of natural beauty, and those to whom he gave his friendship know that his death has left a real void in their lives. And not only his more intimate friends, but other fellow students and staff will miss his unfailing courtesy, and will mourn the cutting short of a life so rich in possibilities.

HINDI TRANSLATIONS
OF
Poet Rabindranath Tagore's Works.

The copyright of the Bengali works of Rabindranath Tagore and their translations in Hindi belongs to Visva-Bharati and the authorities of the Visva-Bharati have purchased the stock in hand of all Hindi translations of Rabindranath Tagore's works from the Prabasi Office which was authorised by the author to publish Hindi translations. The Hindi works are now being printed and published by the Publishing Department of the Visva-Bharati and will be available at the Visva-Bharati Book-Shop, 210, Cornwallis Street, Calcutta.

The Publishing Department of the Visva-Bharati has also arranged for publication of a series of authorised translations of the Poet's works in Hindi from original Bengali.

AUTHORISED TRANSLATIONS FROM ORIGINAL BENGALI IN HINDI

Galpa Guchha	(A Book of short stories)	Rs.	1-8-0
Sorashi	(A Book of short stories)	Re.	1-0-0
Kumudini	(A Novel)	Rs.	3-0-0
Rus-ki-Chitthi	(Travels in Russia)	Rs.	1-12-0
Siksha Kaisi Ho	(A collection of Essays on Education)	Rs.	0-5-0
Char Adhyaya	(A Novel)	Rs.	1-0-0
Vishva-Parichaya	(A Science Primer)	Rs.	1-0-0

JUST PUBLISHED BY VISVA-BHARATI

Nati-Ki-Puja (A drama)—On antique paper Re. 1-0-0

LIBERAL COMMISSION IS ALLOWED TO BOOK-SELLERS.

VISVA-BHARATI BOOK-SHOP
210, Cornwallis Street, Calcutta.

ANNOUNCEMENT :

The Visva-Bharati News is published every month.

ANNUAL SUBSCRIPTION.

Indian :	One Rupee
Foreign :	Three Shillings
U. S. A. :	Fifty Cents
Single Copy :	Two Annas

Post Free

Subscription may be remitted to—

General Secretary, Visva-Bharati

Editor—Rathindranath Tagore.
Printed & Published by Probhat Kumar Mukherjee, at the Santiniketan Press.
P. O. Santiniketan, Dist. Birbhum.

VISVA-BHARATI NEWS

Volume VIII | OCTOBER, 1939 | Number IV

A Poem

Through the troubled history of man
comes sweeping a blind fury of destruction
and the towers of civilisation topple down to dust.
In the chaos of moral nihilism
are trampled underfoot by marauders
the best treasures of Man heroically won
by the martyrs for ages.
Come young nations proclaim the fight for freedom,
raise up the banner of invincible faith.
Build bridges with your life across the gaping earth
blasted by hatred,
and march forward.
Do not submit yourself to carry the burden of insult
upon your head,
kicked by terror
and dig not a trench with falsehood and cunning
to build a shelter for your dishonoured manhood ;
offer not the weak as sacrifice to the strong
to save yourself.

Rabindranath Tagore

This Poem was broadcasted from the Ottawa Radio Station, Canada, in the Empire Day Programme on May 29, 1939.

Santiniketan and Sriniketan.

Gurudeva who had not been keeping very well left for Calcutta enroute to Mungpu on September 6. He stayed in Calcutta for a few days and arrived in Mungpu on September 12 where he has been staying since then. He is expected to return towards the end of October.

...

Adhyaksha Nandalal Bose has been commissioned by the Government of Baroda to execute a few frescoes on the walls of the Royal Mausoleum—the Kirti Mandir—in the State. He will leave for Baroda in the first week of October accompanied by a few senior students of the Kala-Bhavana and Adhyapaka Benode Behari Mukherjee who will assist him in the work. The party will return in November with the re opening after the Pujah holidays.

..

We are very glad to welcome back into our midst Dr. Jitendranath Chakravarty, our Senior Medical Officer who arrived home after an adventuresome journey by the land-route from Europe. He was in Austria on the eve of the war and but for a timely and friendly warning from the British Consul in Vienna, he would have been caught in the maelstrom of the war. He left the German territories practically at the last moment and when he was in Constantinople war was finally declared between England and Germany.

Dr. Chakravarty, who left for England at the beginning of this year took an advanced course in eye-surgery in London and spent some time in visiting famous hospitals in Berlin and Vienna. On his way back,he took the opportunity of studying the details of the rural sanitation work in Yugoslavia.

He has already resumed work at Sriniketan.

...

Monimohon Mukherji, B. A., B. Sc., has been appointed Adhyapaka in Geopraphy in the Patha-Bhavana and joined towards the beginning of September. Two other new and interesting appointments are to be made soon after the Pujah holidays,—breaking new ground. The authorities have sanctioned us a Sports Director and a General Manager of the Kitchen. The need of a properly qualified Sports teacher has long been keenly felt but our limited resources never permitted us the benefit of proper coaching in games and sports for our students. The kitchen too, serving as it does a few hundred meals a day, requires special attention today and the Manager will be not appointed a day too soon. His chief worry will however be to devise every day twice for nine months in the year a tasty healthy meal for palates so different as Tamil and Pathan.

The kitchen building also will be extended and thoroughly renovated during the summer holidays out of the Awagarh grant.

...

It was with a heavy heart that we parted from our friend and colleague Dr. A. Aronson of the Siksha-Bhavana, who being a German subject was taken into Police custody as an enemy subject on the outbreak of hostilities with Germany. He has been lodged in the Fort in Calcutta from which we have received a few letters from him.

Though technically a German subject, Dr. Aronson, being of Jewish faith has really

(Continued on page 31)

What has this war to do with us ?

(Marjorie Sykes)

Just one month has passed since that Sunday evening when after days of uncertainty and alternating hope and gloom, the news flashed across the world that Great Britain and France were at war with Germany. The uneasy fears and suspicions of Europe, miscalled "peace", have given-place to that major war that had seemed for months to grow more unavoidable. The die is cast, India is technically at war with Germany,—yet what concern is it of ours ? As we sat that evening watching the pageantry of sunset across our wide horizons, the tragedy of Europe seemed a distant, unreal dream, a tale from another world—"of old unhappy far-off things and battles long ago" and with no closer connection with our own lives than any other mediaeval romance. The reality, surely, lies around us, in our sheltered lives of study and amusement, in the peace and beauty of our country surroundings. "War news" by wireless and newspaper adds spice to our conversation, and provides intriguing topics for debate with our friends—but no more.

Such a reaction is entirely understandable and the mood is natural. But if we are thinking people, it cannot represent our final attitude. War on the modern scale anywhere in the world is a vital concern of all who believe in the value of the civilised and constructive life : a war entered into by the British Empire to which we are linked, concerns every thinking Indian, as Jawaharlal Nehru has so forcibly made clear. It cannot but be a concern of Santiniketan, where, "free from all antagonisms of race, nationality, creed or caste", we seek "to strengthen the fundamental conditions of world peace". * It is not so much that the material security of our lives may be disturbed, though that is possible. It is far more that war represents the sharpest challenge to the ideals of co-operation and cultural enrichment on which this Ashram has been built. How then may we at Santiniketan meet this challenge ? On what lines may we set ourselves to think and work, as individuals or in groups, so that the heritage of our civilisation may in spite of the bestial destructiveness of war, be preserved and strengthened ? This paper will try to suggest some answers to these questions.

First, there are certain attitudes of mind, encouraged by war propaganda and newspaper stunts, which spring up in us all too easily, and which a little consideration will show us to be false and ignoble. One is the temptation to gloat over "crisis" news, the pleasurable excitement with which we repeat to each other the latest example of callous policy or of combatant "frightfulness". We do not consider or remember what these things mean in terms of human suffering ; we do not imagine how we should feel if those distant victims, who are nothing more to us than anonymous numbers, were our own

* Visva-Bharati Association basis.

relatives and friends, or even if we were eyewitnesses of the horror that has overtaken them. If we let ourselves grow accustomed to, listen to and read news of such stupendous barbarities—given as it usually is in coldly impersonal terms—without training our minds to read between the lines and *realise* its meaning for individual human beings, our powers of sympathy will be dulled, and a callousness will creep into our thought of others which will bode ill for the future of our own civilisation. Mr. Middleton Murry, the distinguished English scholar and philosopher, recently stated that he had found it necessary to give up listening to the wireless for this very reason—because of the fearful numbing of human sensibility which its thoughtless use produced. His action should warn everyone of us to beware of how we expose our minds to poison.

We are probably more alive to, and therefore less likely to be led astray by the other temptation of war-time thought—that of blackening the "enemy" and refusing to remember that the same number of innocent and peace-loving people will be involved on his side as on "ours". When all allowances for propaganda have been made, it is still a welcome feature of this war that it has begun with no rancour against Germans as such, and a disposition to distinguish between the German people and their system of Government. But in spite of this, the hardships of a long war may easily promote a blinder bitterness, and it has already been necessary for a correspondent to write a protest to the papers about the indiscriminate "booing" of things German in the Calcutta cinemas. Let us remember *now* that the only chance of a "just peace" is that the common man who moulds public opinion in all countries (that is, ourselves) should keep his mind free from the blind passion for revenge which ruined the Versailles treaty and vitiated the conduct of the Allies towards Germany for years afterwards.

An Indian may well ask, however, what possible influence Indian public opinion, however enlightened, could have on the settlement of a war in which we have so little political concern. A really enlightened and awakened India, ready to exert all the power of non-violent non co-operation against Government which refused, say, to consider the relinquishment of some portions of absolute national sovereignty in favour of a super-national "Federation of the World", an India fighting not only for herself but for civilisation, would, I believe, have a tremendous influence. But perhaps that is an impossible dream. What is possible is that every public man in India should use all his power in support of the Congress request to the British Government to declare its war aims in clear and concrete terms, that we may weigh and judge them ; and to take steps to give India such effective freedom as will enable her freely to endorse those aims if she finds them worthy.

And what of the student ? Particularly what of the Santiniketan student who cares for the ancient Indian ideals and values upon which this Ashram was founded ? It seems to me that the war challenges him (or her) to act in two ways, different but complementary ; and that in taking up the challenge he will be making a real contribution, however small it may seem, to peace and humanity.

Firstly, because he is a student, and has the responsibilities of that privileged posi-

tion, he should endeavour to make, alone or preferably in a group, a serious study of the essential conditions of freedom and international peace. Such study will not be easy; it will involve getting at the relevant historical and economic facts, and the weighing up of the existing plans of advance; it will involve hard work. But without it there can be no leadership, no vision, and "without vision the people perish." The students of the present are the leaders of the future, and they must be equipped—not with the external label of a B. A., but with the real knowledge which is the fruit of steady, purposeful study and the foundation of permanent advance. Will our Santiniketan students be aroused by the war to devote their brains to the solution of the problems of peace? They are world problems and therefore our problems, for India is part of the world.

Secondly, because the Santiniketan student is an Indian, and inherits here much of what is best in the Indian culture of beautiful and contented simplicity, a great war, the product of material greed and national selfishness on both sides, should drive him to examine afresh the foundations of modern Indian society, and see whether the seeds of war are not to be found here also. Are we too in danger of becoming an "acquisitive society" rather than a co-operative society whose highest ideal was renunciation? The danger is certainly there, and the shock of war at our doors ought to enable us to see more clearly the extent of its possible ravages. How are we to meet it? Gandhiji has devoted his life to the message that true freedom is in self-control, service and simplicity. Modern India calls aloud for service to be given in that spirit. In hundreds of thousands of villages there are children needing education for freedom and self-reliance—the type of education that can only be given by sympathetic teachers imbued with the spirit, if not the letter, of the Wardha scheme. There are endless possibilities of service in health and hygiene and every aspect of social life—but they are possibilities only open to those who refuse to be discouraged by difficulties because they know what they are working for—a nation of men and women ready for all the responsibilities of freedom, a nation whose instincts will be sound and which can therefore make a real contribution to world peace. The concrete embodiment of such a purpose may be unromantic in the extreme—an evening school in a dirty slum, the endless petty struggle with village apathy and laisser-faire—but when it is done with purpose and intelligence, I know of no more permanently constructive work. If the war should come nearer to our own doors we shall all hear a great deal more about National Service; for peace-workers in England the call to National Service for war purpose has been a challenge to renewed devotion to national services of a less spectacular but more truly constructive kind. For us the challenge of war should be the same.



Prithvis Neogy.

A Tribute To Mahatma Gandhi

Rabindranath Tagore.

Occasionally there appear in the arena of politics, makers of history, whose mental height is above the common level of humanity. They wield an instrument of power, which is almost physical in its compelling force and often relentless, exploiting the weakness in human nature—its greed, fear, or vanity. When Mahatma Gandhi came and opened up the path of freedom for India, he had no obvious medium of power in his hand, no overwhelming authority of coercion. The influence which emanated from his personality was ineffable, like music, like beauty Its claim upon others was great because of its revelation of a spontaneous self-giving. This is the reason why our people have hardly ever laid emphasis upon his natural cleverness in manupulating recalcitrant facts. They have rather dwelt upon the truth which shines through his character in lucid simplicity. This is why, though his realm of activity lies in practical politics, peoples' minds have been struck by the analogy of his character with that of the great masters, whose spiritual inspiration comprehends and yet transcends all varied manifestations of humanity, and makes the face of wordliness turn to the light that comes from the eternal source of wisdom.

(From the Commemoration volume edited by Sir S. Radhakrishnan in celebration of Mahatma Gandhi's 70th birthday.)

(Continued from page 26)

never given his allegiance to Nazi Germany and he left his country with the advent of Hitler to power. His parents also left Germany and are now settled in Palestine where they have secured British nationality. In one of his letters Dr. Aronson writes :

"My position here is preposterous and unbearable I have suffered so many humiliations at the hands of the German Nazis and yet I am detained with a whole crowd of them. I have lost my German citizenship years ago and yet I am here I am grateful to the officers of this Camp who make the best of a bad job. But this is obviously not my place in India. It is for the first time since seven years that I've to live in intimate contact with Germans. This is more than what any civilized person would bear."

It is a pity that for some technical legal reasons such a man should be put into prison. His case is however being investigated and we have every reason to hope that he will be released as soon as the Committee appointed by the India Government for the purpose has scrutinised the details of his case.

...

The Santiniketan Sachiva has been informed by the Government of Orissa that they have decided to send here a post-graduate Oriya Scholar to carry on research work in some branch of Indology under the auspices of the Vidya-Bhavana. The scholar is due to join after the Pujah holidays.

...

Kishorimohan Santra has joined the General Office at Santiniketan on deputation for six months with effect from October 1. During his absence from Calcutta, Pulin Behari Sen, M. A. will act as the Assistant Secretary to the Publishing Department in Calcutta in an honorary capacity.

...

RABINDRA RACHANAVALI

(Complete Collected Bengali Works of Rabindranath Tagore)

The Visva-Bharati Publishing Department has arranged for the editing and publication of a complete collection of the Bengali writings of Rabindranath. It is expected the Edition will be completed in about 25 volumes ; four or five volumes to be published in a year. The books will be illustrated with topical photographs, tables, etc.

The first volume is already in the market.

Price per volume Rs. 4/8/-, (paper cover) & Rs. 5/8/-, Rs. 6/8/-. (leatheratte binding)

A limited number of a De-luxe edition autographed by the Poet will be available at Rs. 10/- a volume.

Names being registered now at the

VISVA-BHARATI BOOK-SHOP
210, Cornwallis Street, Calcutta.

VISVA-BHARATI QUARTERLY

(Illustrated Cultural Journal devoted to Art, Literature & Philosophy)

Editor — K. R. Kripalani.
Annual subscription — Rs. 8/-.
FOR MEMBERS OF VISVA-BHARATI — Rs. 4/-.

Please write to the Manager, Visva-Bharati Quarterly, Santiniketan, Bengal.

ANNOUNCEMENT :

The Visva-Bharati News is published every month.

ANNUAL SUBSCRIPTION.

Indian :	...	...	...	One Rupee
Foreign :	...	...	...	Three Shillings
U. S. A. :	...	...	...	Fifty Cents
Single Copy :	...	...	...	Two Annas

Post Free

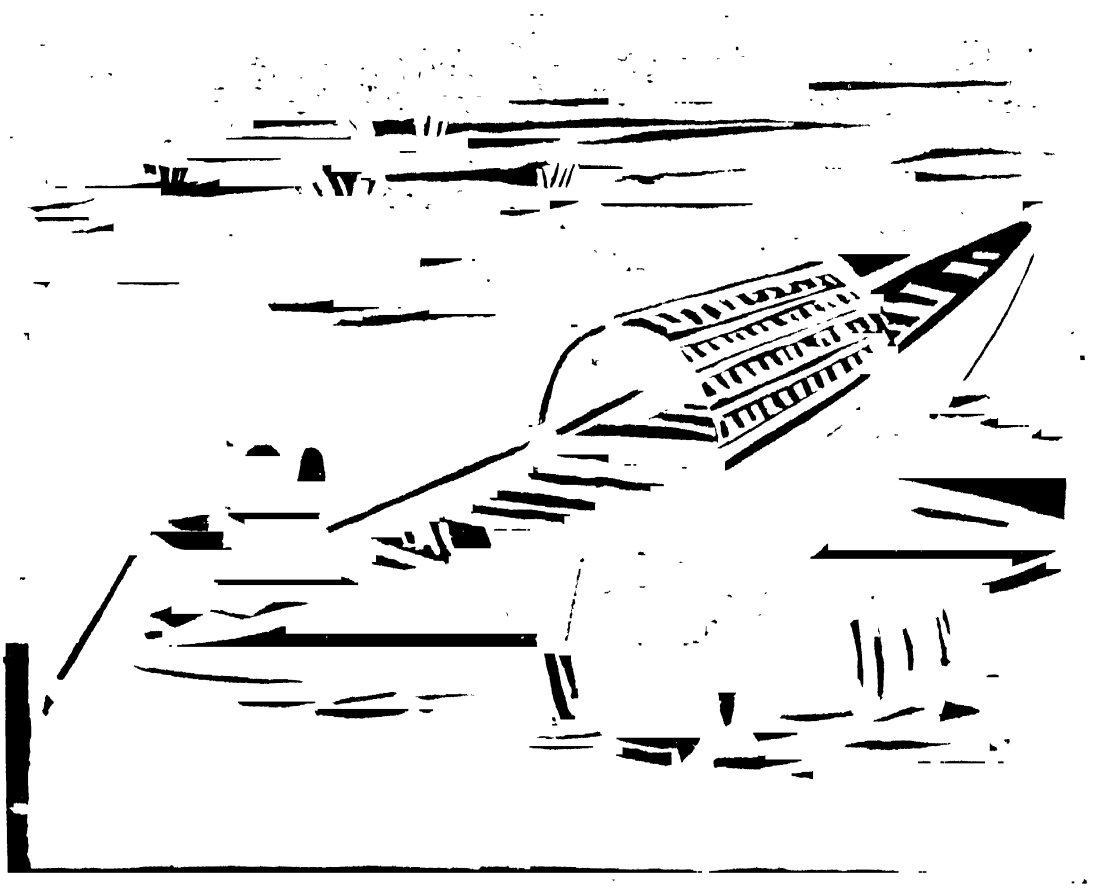
Subscription may be remitted to—

General Secretary, Visva-Bharati

Editor—Rathindranath Tagore.
Printed & Published by Probhat Kumar Mukherjee, at the Santiniketan Press.
P. O. Santiniketan, Dist. Birbhum.

VISVA-BHARATI NEWS

Volume VIII NOVEMBER, 1939 Number V



By Anil Saha.

Santiniketan and Sriniketan.

Since September 12 Gurudeva has been staying in Mangpu. On the whole, the rest has done him good. He is expected to return towards the beginning of this month.

. . .

The coming of the Autumn holidays has been traditionally associated in the Asrama with fun and festivities. We were true to custom this year as in the last. After a brief lapse of two years Ananda Mela was held this time and everybody was happy at the revival of so pleasant a function.

The institution re-opens on November 18.

. . .

October 2 was observed as a holiday on the occasion of the birthday anniversary of Mahatma Gandhi. A special service was held at Sinha Sadan when Pandit Kshitimohon Sen praying for Mahatmaji's long life described him as an ideal *Karmayogin* whose signal contribution to India's *sadhana* was based on the principles of truth and non-violence.

In the afternoon of the same day a meeting was held with Prof. Tan Yun-Shan presiding. Speeches were made touching upon the many-sided activities of Gandhiji.

A message of love and respect was sent to him by the Sachiva on behalf of the inmates of the Asrama.

. . .

We are very glad to welcome back into our midst Santideva Ghosh who arrived home on October 25.

Some anxiety was felt for him as news reached us of his lying ill in the Civil Hospital at Singapore. He was, however, discharged after a week's treatment. Though the trouble persists he is feeling much better at present.

Thanks to the valuable help given him by the Sultans of Surakarta and Jogjakarta his stay in the Institute of Taman Siswa has been one of pleasure as well as of profit. He has extensively travelled in the interiors during his six months' leave and has been able to make a close and intimate study of the dance and music of the two islands of Bali and Java.

We hope that the experiences he has gathered will prove to be a valuable asset to the Sangitbhavana, especially with regard to dance and dance accompaniment.

. . .

Our soccer eleven has once more proved its excellence and has thus kept up a long-cherished tradition. This season we have lost only one out of the seven matches we played with visiting teams. Three ended in draw and the rest found us winners.

Our triumphs at home encouraged us to venture abroad and accordingly we sent out a team under Dr. D. M. Sen on a week's tour. We are glad our expectations were not belied. Our boys played in course of six days an equal number of matches and, despite the strain, won an all-round triumph at the cost of a single game.

Patna, Benares and Agra were the three places included in their itinerary. They were made welcome everywhere. The tour has proved so much of a success that we are considering if it could be made an annual feature.

. . .

(Continued on page 38.)

Early Days at Santiniketan

Rathindranath Tagore

My earliest recollection of Santiniketan Asrama goes back to my childhood when I was only nine years of age. About this time my cousin, Balendranath, had got enthusiastic over the idea of forming an all-India Theistic Society by the fusion of the three Brahmo Samajes of Bengal, the Arya Samaj of the Punjab and the Prarthana Samaj of Bombay. He had just then returned home after a tour in which he met the leaders of these religious societies and discussed with them the possibility of an amalgamation. Being an unpractical idealist and underrating the doctrinaire mentality of his friends he came back full of hope and proposed to my grandfather that a conference of all Theists be called at Santiniketan. The Maharshi immediately sent for Pandit Shivadhan Vidyarnava of the Adi Samaj, who had been teaching me the rudiments of Sanskrit, and ordered him that within three months I should be prepared for the Upanayana ceremony which was to take place at Santiniketan. This will serve as the occasion for inviting not only the Theists but all well-known Vedic pundits from every province in India. At the end of three months I was to be examined by Maharshi himself to see that I could recite correctly and with proper intonation the selection from the Upanishads, called "Brahmo dharma." My teacher, who had no delusions regarding his pupil trembled at the herculean task imposed on him.. However, Maharshi's word was law, and the teacher and the pupil set to work with such grim determination that at the end of the prescribed period my grandfather was greatly pleased to hear me recite the mantras so dear to him. Much to my chagrin the reward, a fat cheque, went to my teacher.

The invitations were now issued and I was taken to Santiniketan. The Upanayana ceremonies were performed according to Vedic rites with eminent pundits as witnesses. My trial began early one morning when with the head shorn, wearing a yellow robe and holding a long stick *(dandi)* in one hand and a beggar's bowl in the other, I had first of all to recite the Upanishad slokas and then take the bowl round to each of the guests assembled at the Mandir. Then followed the usual confinement for three days, during which the "gayatri" mantram had to be learnt.

But unfortunately this was not to be the end as far as I was concerned. Among the pundits there had come the renowned Vedic scholar Brahmabrata Samadhyayi from Benares. He told my father that although my pronunciation was good I should be taught to recite the Vedas strictly according to the Vedic rules. He was the only authority on the subject and volunteered to stay on to teach me how to chant the Vedas. The lessons began with the meticulous rendering of the sound of ॐ *(Om)*. After a week of drilling I did not find that I had made any progress in comprehending the mystic significance of this symbol. But the lessons continued. Thus my earliest recollection of the Asrama is always associated with these feeble attempts at uniting my thin treble with the

sonorous bass of the giant-looking pundit, in chanting stanzas from the Sama-Veda.

After about three years, most of which had been spent at Shelidah, at the age of twelve I came back to Santiniketan and this time for good. Father had obtained permission from Maharshi to start a school to be called Brahmacharyasrama at Santiniketan. The formal opening ceremony was to be performed on the 7th Paus, 1901. Father brought us a few months in advance so that he could make preparations beforehand. He had, in the meantime, sold his bungalow on the Puri Seabeach to get the nucleus of a fund to start the institution. Jagadananda babu, who had served under him at Shelidah and whose services he considered too valuable to be wasted in a zemindary office, and a Homeopath doctor were immediately requisitioned to help him.

As the Guesthouse could not be utilized for the purpose of the school, the only other existing building, a three-roomed house in the southwest corner of the garden, was given over to it. The first step taken in equipping the school was to fit up a Library in one of the rooms in this house. Father brought his magnificent collection of books from Calcutta. The Library has never been shifted from this house. The original building still forms the core of the present Library, but is so engulfed by later additions that it can hardly be distinguished. After the books had been safely stacked, it was thought necessary to give attention to the accommodation for students. The doctor was entrusted with the construction of a dormitory. In those days we had fortunately no caste feeling; the doctor, besides his professional work, carried on the duties of the manager, the engineer, the kitchen superintendent and a host of other offices. A mudhouse was built next to the Library—a most inconveniently long and narrow shed, which remained for many years the only shelter for students as well as teachers, and a portion of which still survives as the Adi-Kutir. The only other building to boast of was the kitchen, a few walls of which still form part of the Office.

By appealing to some friends four pupils were obtained from Calcutta, myself bringing up the number to five. I do not remember the names of any of this first batch as none of them stayed for long. We were all clothed in long yellow robes as befitting Brahmacharies. On the day of the opening, however, we were given red silk dhotis and chaddars and we felt very proud and important to stand in a row in the Mandir for everybody to gaze at. My uncle Satyendranath conducted the prayers and there was quite a distinguished gathering on the occasion. The 7th Paus Mela was already an established institution of Santiniketan. Strangely enough its character has remained much the same through more than half a century. Formerly it lasted for only one day. Father had composed some news songs for the opening ceremony, one of which, মোরা সত্যের 'পরে মন * remained as the school song for many years until it was replaced by আমাদের শান্তিনিকেতন. †

With the gradual increase in the number of pupils more teachers began to arrive. My old Sanskrit teacher Pandit Shivadhan Vidyarnava was brought from the Adi Samaj. A Sindhi disciple of Brahmabandhab

* We dedicate ourselves to truth

† Our Santiniketan

Upadhyaya, Mr. Rewachand, who became afterwards known as Animananda Swami when he founded a school on the lines of Santiniketan in the outskirts of Calcutta, joined shortly afterwards as a teacher of English. He was a Roman Catholic and a strict disciplinarian ; his was the kind of discipline learnt on the cricket field and applied to everyday life. This hardly appealed to father and clashed with the ideal of freedom and self determination which he wanted to establish in the Asrama and as a consequence, Mr. Rewachand had to leave very soon. Subodh babu, a cousin of Srish Chandra Majumdar – the author and old friend of father's came as our teacher of Bengali With him also arrived Santosh Majumdar as a student. We were the only two in the Matric (in those days called the Entrance) class and we became bosom friends. The system of electing monitors and captains was introduced from the beginning of the school. But the election was observed merely as a formality during the five years Santosh and myself remained as boarders. We took turns in captaining the wild assortment of students that came ; for, Santiniketan unfortunately was regarded more or less as a reformatory in those days. This long continued training in leadership has been of invaluable help to both of us in later life.

It is difficult to remember the chronological order in which the old batch of teachers came to the Asrama. But it was during the second and third year that teachers like Hari Charan Banerji, Bhupendranath Sanyal, Satish Chandra Roy, Ajit kumar Chakravarty, whose names are still familiar to most persons connected with the Asrama, joined the institution. Our first Headmaster, in the real sense, was Sjt. Monoranjan Banerji, a cousin of Rev. Kalicharan Banerji, who took charge when we were preparing for the Entrance Examination. He did not remain very long as the place did not suit his health.

The life led by both pupils and teachers was not only simple but almost austere. The ideal of *Brahmacharya* was the keynote to everything. The yellow uniform, which covered up the poverty of clothes ; a pair of blankets which served as our only bedding ; the vegetarian meals comparable to jail diet in their dull monotony; these were the standards laid down. Nobody wore shoes or even sandals and such luxuries as tooth pastes or hair oils were tabooed. I think one of the sorest trials my mother ever had was when father insisted that I should live in the school boarding. She could not bear to see the miserable condition in which we lived, especially with regard to food and tried to console herself by frequently inviting the teachers and students and feeding them with tempting dishes prepared by herself. She would never even resent when surreptitious raids were made on her pantry.

Inspite of everything all the poverty and want, the lack of every comfort and convenience—nobody complained because we really believed in simple living and took pride in our poverty. However simple the living and meagre the salaries drawn by the staff, the strain on father's resources to maintain the school must have been terrible. The institution had no income of its own besides the annual Rs. 1200/- drawn from the Santiniketan Trust. For several years students were not charged fees of any kind. They got not only free education, but food and

very often clothings were provided free of cost. The whole burden had to be borne by father when his own private income was barely Rs. 200/- a month. My mother had to sell nearly every ornament she possessed for the sake of the school before she died in 1903.

But it would be wrong to emphasize only the dark side of the picture. We were essentially a happy lot and the life was very rich and interesting inspite of our outward poverty. Whenever father was present he poured his soul into the institution and made it lively by singing songs which he never tired of composing, reciting his poems, telling stories from the Mahabharata, playing indoor games with the boys, rehearsing plays and even taking classes. All the teachers lived with us in the same dormitory and we shared the joys and sorrows equally between us. There was a wonderful feeling of genuine camaraderie. The teachers never resented the many practical jokes we played on them because they knew there was respect underneath the harmless levity indulged on occasions. We had a wholesome fear of Jagadananda babu but that did not sometimes dissuade us from playing tricks on him. I remember particularly one instance. Once when he was soundly sleeping on a cot in the verandah a few of us lusty fellows quietly lifted him up with the bed and then with cries of "hari-bol" made straight for the 'bund" where the immersion took place. "Master-mashay" was all the time showering curses on us, but we did not mind because we could detect a faint flicker of a smile hidden behind his furious exterior.

We were indeed a happy family—perhaps too big to be always homogeneous, but toleration for the weaknesses and idiosyncrasies of individuals and respect for each other kept the group together in a bond of brotherly feeling, which gave a distinct character to the institution. Talented youngmen hardly ever came to us, but whatever their intellectual attainments, a few months at the Asrama stamped every student with a character which easily marked him off from the crowd. This, to my mind, has been the real contribution of Santiniketan to our country.

(Continued from page 84.)

Sj Sukumar Chatterjee, Deputy Sachiva, Sriniketan, made a brief but interesting tour in Orissa. He was accompanied by Dr. Sudhir Sen of the Research Department. They began with the Ganjam district where they visited the Co-operative Central Banks at Berhampore. They were greatly interested in the irrigation system consisting of tanks scattered all over the district and fed by canals. Coming to Cuttack they visited the Madhusudan Cottage Industries Institute, the Government Farm and examined the activities of the nation-building departments. They were particularly struck with the impetus given to fruit-growing in all parts of the province, especially to the cultivation of oranges of several varieties.

Sj. Chatterjee and Dr. Sen had an interview with the Hon'ble Mr. Kanungo, the Development Minister. They are very grateful for the readiness and courtesy of all the officers with whom they came into contact in course of the tour.

...

We extend a hearty welcome to Prof. Ju Peon, Head of the Department of Fine Arts, Chinese National University, who is shortly arriving here in the capacity of a visiting professor. Prof. Peon is an artist of international reputation and excels especially in the painting of landscapes and portraits During his one term's stay he will, besides lecturing on Chinese Art, hold an exhibition of his paintings He also expects to make a portrait study of Gurudeva.

Dr. D. M. Sen, Superintendent of Education, Sriniketan, left on October 30 on a three weeks' tour of Upper India. He will visit the Basic Education centres in Bihar, United Provinces and Delhi. Dr. Sen will also visit independent institutions like Kashi Vidyapith, Dayalbagh of Agra and Jamia Milia of Delhi.

Alumni News

Our hearty congratulations to Dr. K. P. Mukherji, sometime Adhyapaka, Visva-Bharati, on being appointed as the Principal of the Azizul Haque College, Bogra. Our congratulations are also due to Krishnalal Shridharani, a graduate of Visvabharati Sikshabhavana, on whom a Doctorate in Journalism has recently been conferred by the Columbia University. He is at present engaged in journalistic work in U. S. A.

...

A meeting of the Calcutta Branch of the Santiniketan Asramika Sangha took place on October 14 at 210 Cornwallis Street. Aurovindo Bose gave an illuminating discourse on "Europe since the Great War," Pramathanath Bisi took part in the discussion. Vaman Bhandari and Amalendu Dasgupta sang a few songs.

..

Following marriages have taken place :—

Mukul Chaudhury to Sudhir Khastagir,

Monica Sen to Hiren Ghose,

Anukana Dasgupta to Suresh Khastagir.

Obituary

We record with deep regret the untimely death of P. V. Reddy which took place in Calcutta after a protracted illness.

He passed the Degree examination of the University of Calcutta in 1936 as a student of Sikshabhavana, Visvabharati. During his four years' stay here, he had endeared himself to everybody by his unfailing courtesy and cheerful disposition. We share his loss along with the bereaved and with them pray that his soul might rest in peace.

RABINDRA RACHANAVALI

(Complete Collected Bengali Works of Rabindranath Tagore)

The Visva-Bharati Publishing Department has arranged for the editing and publication of a complete collection of the Bengali writings of Rabindranath. It is expected the Edition will be completed in about 25 volumes ; four or five volumes to be published in a year. The books will be illustrated with topical photographs, tables, etc.

The first volume is already in the market.

Price per volume Rs. 4/8/-, (paper cover) & Rs. 5/8/-, Rs. 6/8/-. (leatheratte binding)

A limited number of a De-luxe edition autographed by the Poet will be available at Rs. 10/- a volume.

Names being registered now at the

VISVA-BHARATI BOOK-SHOP
210, Cornwallis Street, Calcutta.

S. SAHA, PHOTOGRAPHER

2/1, Lake View Road, Calcutta.

Photographs of Rabindranath Tagore and of views and festivals at Santiniketan and Sriniketan available in varying sizes. Secured several first prizes in World Photographic Competetion. Highly recommended by the Poet himself and the authorities of Visva-bharati.

Price—Mounted $8\frac{1}{2}' \times 6\frac{1}{2}'$ Rs. 2/8/- Unmounted $6'' \times 4''$ Re. 1/-
For other sizes, please enquire. Postal charges extra.

VISVA-BHARATI QUARTERLY

(Illustrated Cultural Journal devoted to Art, Literature & Philosophy)
Editor — K. R. Kripalani.
Annual subscription — Rs. 8/-.
FOR MEMBERS OF VISVA-BHARATI — Rs. 4/-.

Please write to the Manager, Visva-Bharati Quarterly, Santiniketan, Bengal.

ANNOUNCEMENT :

The Visva-Bharati News is published every month.

ANNUAL SUBSCRIPTION.

Indian :	...	One Rupee	U. S. A. :	...	Fifty Cents
Foreign :	...	Three Shillings	Single Copy :		Two Annas

Post Free

Subscription may be remitted to—

General Secretary, Visva-Bharati

Editor—RathindranathTagore.

Printed & Published by Probhat Kumar Mukherjee, at the Santiniketan Press.
P. O. Santiniketan, Dist. Birbhum.

VISVA-BHARATI NEWS

Volume VIII DECEMBER, 1939 Number VI

THE SONG BIRD

When the evening steals on western waters,
Thrills the air with wings of homeless shadows,
When the sky is crowned with star-gemmed silence
And the dreams dance on the deep of slumber ;
When the lilies lose their faith in morning
And in panic close their hopeless petals,
There's a bird which leaves its nest in secret,—
Seeks its song in trackless paths of heaven.

Rabindranath Tagore

Santiniketan and Sriniketan

Gurudeva returned to the asrama on November 11 after a stay of nearly two months at Mungpu in the district of Darjeeling. On his way back he stayed for a few days in Calcutta and on November 9 attended a meeting of the Visva-Bharati Sammelani where he read out to the members a story which he had written during the holidays.

...

Towards the middle of December he will go to Midnapore to perform the opening ceremony of the Memorial Hall built there in the sacred memory of Pandit Iswar Chandra Vidyasagar. His visit to Midnapore will however be a very short one and he will be here to participate in the anniversary celebrations.

...

Upacharya C. F. Andrews who has been undergoing a course of electric treatment will return to the asrama towards the second week of December and will spend the winter term at Santiniketan. Owing to the war he has had to cancel his tour in South Africa where his presence was urgently needed by the Indian community faced with several anti-Indian legislative proposals.

...

With effect from November 15, Krishna R. Kripalani took over charge as the Adhyaksha of the Patha-Bhavana (School Department). Kishori Mohan Santra has come back to Santiniketan in his old capacity as the Assistant General Secretary. Sjt. Kripalani however continues to act as the Editor of the Visva-Bharati Quarterly.

...

We regret to lose the services of Balraj Sahni, M. A., who has recently joined the Hindusthani Talimi Sangha, Wardha and will not be able to continue his work as an adhyapaka here. The vacancy created by his resignation is not being filled up at present.

...

The annual general meeting of the Visva-Bharati will be held on December 24 at 8 a. m. in the Amra-Kunja. Five new members are to be elected to the Samsad this year and the following names have been proposed for election:—Apurvakumar Chanda; Mahamahopadhyaya Vidhushekhara Bhattacharya, Bhupati Mohan Sen, Kishori Mohan Santra, Dr. Pramathanath Banerji and Prasanta Chandra Mahalanobis. The Santiniketan Samiti will send two new representatives and Sriniketan one. The voting papers must reach the General Office by December 20.

...

We gratefully acknowledge the gift of a hundred volumes of books of the World's Classics Series from Kunwar Madhavendra P. N. Singh of Allahabad. The books have been placed in the General Libray.

...

The Crisis*

By Rabindranath Tagore

(A letter to Dr. Amiya Chakravarty)

They ask me to write on the present situation, indicating some way out, but I know of none.

Here we stand : on one side the ruling power, armed in its fortress with all paraphernalia of repression, protected by stringent laws and red-turbaned hordes. That the country can be held only thus is their faith. Crowded, on the other hand, are helpless multitudes with empty hands and pockets. Advised to accept non-violence as the panacea leading to deliverance and permanent security, they cannot yet entirely pin their faith to it. Because, nowhere in the world is this principle being practised, for good or for worse. To save man from such a violent beast as man, violent means are needed : this teaching is being followed up everywhere by adequate preparation and accumulation of material. Where men are debarred from all education, they are also prevented from acquiring this particular form of it. Such people must for ever be recognised as game for man-hunters. Hedged in on all sides they are denied even the right to escape like deer ; in Reserve Forests they live, belonging to royal sportsmen.

I remember the story : some credulous lady had asked Voltaire whether flocks of sheep could be slaughtered by magic words. Madam, he replied, that can certainly be done, but some arsenic is also necessary. Deadly administration of arsenic is so widely prevalent that neither those who are being killed nor the killers are able to discern any other path.

Violent worship, propitiating the gods by sacrificial blood, has continued from man's barbarous past up to this day. Through love alone is worship, great teachers have sometimes proclaimed, but the world has taken this to be true on the spiritual, not on the practical plane. In spheres of life where results can be ignored such teaching signifies, but where results are needed—so runs popular conscience—the gods have to be won over by sanguinary offierings. Behind this lies a patient's faith in bitter, pungent medicines ; medicines, indeed, he is convinced, tasting the lacerating drops. So in world-wide political pharmacies virulent remedies are being piled up. Virile tonics, blood-red force advertised in their colour. Physicians with high records of death to their credit are venerated ; countless deaths may, conceivably, slowly change a doctor's belief in a particular system of treatment. Death's institutes have been opened everywhere ; millions of students are being killed to supply lessons,—perhaps man may learn something final from this, but when or where I cannot prophesy. What we find is that lessons go on endlessly, more and more loudly repeated in the class room they seem never to terminate. Such being the case, I would prefer silence, not knowing what answers to give to path-seekers.

The unprotected ruins, in which we live on the ancient high road, have offered no resistance to invaders down the centuries ; armies have marched from outside, and traders ; they have jumped on our backs, entered our store-room. We are left with

* Authorised translation.

bent spines and only remnants in our larders. Therefore, we too cannot boast that we have learnt our lessons ; our ancient systems have not, it has to be confessed, helped us in passing the test of history with any merit. Even then we are alive today, some people proudly declare. But there are kinds of living which are merely delayed death. Such is our condition. To the chief disciples or professors of violence I say this, for long have we seen the nature of their success, to a great measure we ourselves have borne its burden : are they now at the summit of their victory ? Have they passed the test of humanity ? Engaged in violent rivalry, whose triumph today do they crave ? The triumph of violence. This power can never reach peace till utter destruction is complete. Not only is it destroying man's livelihood but poisoning his heart ; his noblest treasures are being bombed and razed to dust. Of ourselves we have ample reason to be ashamed, but this tossing on the swing of endless catastrophe that we see today,—whose shame is it ?

Violent power uses man's weakness as footstool, it crushes the soil of helpless humanity to raise its own crop. Thus its trade prospers. In this trade, the powerful have, for a long time, acquired bulk and extended their domain of influence. They have suppressed large numbers of men putting them under heavy yoke—we know how. Power calculates on a long range lest any of its victims show signs of strength, and preserves unremitting vigilance. If, sometimes, exhausted by the weight and expensiveness of a giant machinery of man-slaughter it seeks to lessen the load for a while, with a start the great mistake is discovered. To preserve full faith in its glory, violent power has now realised the unlimited need of weapons for massacre. History offers no parallel to the awful watchfulness of violence with its deadly nets spread in sea, land and air ; the civilised powers of the West advance in military formation raising innumerable arches of homicidal victory. None dares stop lest some one else steal a march upon it.

In 1930 I went to Germany. That the victors had most certainly won was still being rubbed into the minds of the victims in diverse ways. On the tablet of historical memory they were trying to perpetuate humiliation in black ink. The defeated countries with their limbs cut up and divided, were made to remember their crippled condition. Grosser stupidity from the point of view of political self-interest cannot be conceived. But this mentality befits brute force—it must enjoy its ego-lust. Merciless vindictiveness blinds its judgment and sense of right. It was proved that victory does not pacify the violent anger of the victor ; its savagery becomes more inflamed. I was then brought into contact with the youth of Germany, my whole mind was attracted to them. They were determined to lead their country towards a noble fulfilment. No anger was there nor hatred, but the urge of new creation. Truth's triumph over barbarism depends on such fulfilment, but the power of violence which is barbaric prevents people from their natural fruition and delights in insulting man's humanity. It was this power which at last stung youthful Germany into a violent reaction and made it take to its own savage ways. In the centre of Europe was created a huge anarchy of violence.

Blind power has spread an acquiescent inertia all over our land, in Europe the same power creates hard aggressive inertia. Our picture limned in pale lines will not strike any eye, but the incessant tussle of violence

in Europe has today become crudely manifest. He who reaps the harvest of one war, we have seen, does not forget to sow the seeds of another.

Today war has come in full flood, the whirlwind of destruction has struck numerous sails of violent Nations. Some side or other will get temporary results which it will call victory. After that will proceed the cultivation of thorns to inflict wounds on humanity. That is why I say, whether of this or the other side, whose victory could I desire ? Victory in any case would mean the triumph of violence.

I am not a politician. Our political leaders imagine that if we assisted the ruling power in this war, we might gain some reward. To render such assistance would be in the nature of a bargain. It could not be an act of frienship ; long years have passed but the occasion for cultivating such relations has not arisen. We have not felt that the rulers trusted us, but encountered hard glances of suspicion. Termination of the war will not record the triumph of friendliness but of might. Might would regard the expression of gratitude as a burden, the sense of responsibility and modesty resulting from such acknowledgment would be extremely irksome for it. After the last war India experienced this. Just when the moment arrived for settling accounts, whipping, caning, jails, fines, troops and punitive police also came thick and fast.

The spectacle provided by a country which is ruled by force is mournfully familiar to us. Doubtless that spectacle is familiar also to the power whose royal umbrella casts its shadow all over the land. Millions are suffering from semi-starvation, illiteracy, lack of medical help ; drinking water is polluted or dried up ; where communications are badly needed, roads and waterways are non-existent. Persons seated on high pedestals might plead cultivated ignorance of such facts ; if so, such ignorance, we shall know is symptomatic of the rule of force. What our country lacks, I have mentioned ; but what is very much there, is the communal problem. Originating in weakness, it thrives on low vitality, and this condition becomes chronic where all responsibility is taken away. The machinery for administration, fed with oil and coal, thrives under the ruler's own protection ; those who are being administered, however, continue to go short of food and dress. The machine must live, unharmed.

Countries, benevolently governed by their own people, offer a contrast to our conditions. Numerous ranks of the unemployed are maintained by the State ; sacrificing a nation's vitality by allowing starvation, would be intolerable to a political system which is not based on mere force, but on co-operation. In the realm of physical and mental needs, in knowledge and action, all sorts of beneficence abound ; slightest want would attract comment in such countries. Where, due to the miserly nature of the rulers, friendly relations with the people are brushed aside, perseverance is devoted to making political control complete. But, power in its blind aggressiveness, does not realise that cruel, barren, humiliating relationship between man and man can never last ; the time comes when the inner heat becomes unbearable and fetters are broken asunder. How truth will effect the change from force to friendliness, I cannot specify: but that the powers, arrogant with victory, will feel less inclined to offer us concessions is not difficult for me to guess. Authority, feeling safe, will discover itself to be firmly fixed for ever.

Earl Baldwin, in a lecture delivered in America, has tried to explain that the democratic form of government, which is British, is far superior in high idealism to the totalitarian form which belongs to Germany. The root difference between totalitarianism and democracy is that democracy recognises the dignity and individual liberty which man, as the son of God, can claim. According to him, the all-uniting divine dispensation that lies behind democracy is, in days of crisis, a better support than all external urgencies.

In political discussions, politicians do not usually refer to divine despensations. Because, in establishing divine law they would have to do so in time and place, and on a world-wide basis. If a particular system belongs to divine order then such a system is not for England alone, we too have an equal place in it. Being human, and sons of God, we too can claim respect for our dignity and freedom in a righteous system. If such things are denied to us in the political realm, then it is not right, at least, to take God's name in decrying totalitarian politics. Political principles can be confined to one's own nation, but God's purpose cannot be confined. Regarding his nation's ideals, Earl Baldwin says, "these ideals require men of their own free will to co-operate with God himself in the raising of mankind." The idea of co-operation with God may naturally arise when goodwill is dominant within one's own racial sphere ; but it cannot be at all natural, when ruling other races by force, to think of joining God himself in raising men. In fact, we have got proof to the contrary. We do not feel any enthusiasm, therefore, when our rulers profess devotion to democratic principles in talking to their relations ; but it hurts our ears when they invoke God's name in this connection.

The question remains: which way lies our goal. The path that big nations are insanely pursuing is undoubtedly closed to us. It is doubtful where even the mighty ones will reach in their race. This only can be said, mysterious are the ways of history. Even the sorrows of the weak have been known to prick a hole in the ship of the powerful. In history, wars and struggles are not the only opportunities ; the despair of the betrayed also attracts favourable occasions—from where they might come I cannot say just now. It is because we cannot clearly indicate this, that the sudden advent will one day overwhelm the mighty powers. It is those unfortunate people for whom the friendly road is closed by thorns and the road of war also obstructed, who cast their eyes with intense longing on the unexpected ways of Providence. But we are not reassured when those who force down other races in the spheres of politics, and go on increasing machinery for manslaughter in war, take the excuse of God's name on their lips. Taking God's own name we shall say that though we may seem from outside, to be helpless, yet we are not helpless. In the world of men where we live, disinterested humanity which recognizes us as its own will, from somewhere, come and join our side. What, otherwise, is the meaning of Providence ?



Lino-cut by Sm. Purnima Roy.

RABINDRA RACHANAVALI

(Complete Collected Bengali Works of Rabindranath Tagore)

The Visva-Bharati Publishing Department has arranged for the editing and publication of a complete collection of the Bengali writings of Rabindranath. It is expected the Edition will be completed in about 25 volumes ; four or five volumes to be published in a year. The books will be illustrated with topical photographs, tables, etc.

The first volume is already in the market.

Price per volume Rs. 4/8/-, (paper cover) & Rs. 5/8/-, Rs. 6/8/-. (leatheratte binding)

A limited number of a De-luxe edition autographed by the Poet will be available at Rs. 10/- a volume.

Names being registered now at the

VISVA-BHARATI BOOK-SHOP
210, Cornwallis Street, Calcutta.

S. SAHA, PHOTOGRAPHER

2/1, Lake View Road, Calcutta.

Photographs of Rabindranath Tagore and of views and festivals at Santiniketan and Sriniketan available in varying sizes. Secured several first prizes in World Photographic Competetion. Highly recommended by the Poet himself and the authorities of Visva-bharati.

Price—Mounted $8\frac{1}{2}'' \times 6\frac{1}{2}''$ Rs. 2/8/- Unmounted $6'' \times 4''$ Re. 1/-
For other sizes, please enquire. Postal charges extra.

VISVA-BHARATI QUARTERLY

(Illustrated Cultural Journal devoted to Art, Literature & Philosophy)

Editor — K. R. Kripalani.
Annual subscription — Rs. 8/-.
FOR MEMBERS OF VISVA-BHARATI — Rs. 4/-.

Please write to the Manager, Visva-Bharati Quarterly, Santiniketan, Bengal.

ANNOUNCEMENT :

The Visva-Bharati News is published every month.

ANNUAL SUBSCRIPTION.

Indian :	...	One Rupee	U. S. A. :	...	Fifty Cents
Foreign :	...	Three Shillings	Single Copy :		Two Annas

Post Free

Subscription may be remitted to—

General Secretary, Visva-Bharati

Editor—Rathindranath Tagore.

Printed & Published by Probhat Kumar Mukherjee, at the Santiniketan Press, P. O. Santiniketan, Dist. Birbhum.

VISVA-BHARATI NEWS

Volume VIII | JANUARY, 1940 | Number VII

Christmas Day, 1939.

Those who struck Him once
in the name of their rulers,
are born again in this present age.

They gather in their prayer halls in a pious garb,
they call their soldiers ; "Kill, kill," they shout ;
in their roaring mingles the music of their hymns,
While the Son of Man in His agony prays, "O God,
Fling, fling far away this cup filled with the
bitterest of poisons."

Santiniketan,
25.12.39.

Rabindranath Tagore

VISVABHARATI LIBRARY
SANTINIKETAN

Santiniketan & Sriniketan

The anniversary of the foundation of the Asrama was celebrated as usual during the 7th, 8th. & 9th. of Pous (23, 24, & 25 Dec.). The celebrations were inaugurated by Gurudeva with a Divine service in the Mandir on the morning of the 7th. For the first time Gurudeva had written out his message and had it printed beforehand, though the inspiration of the moment carried him much beyond the limitations of the written word. The address in the original Bengali will be published in the Magh issue of the "Prabasi." The authorised English translation has already appeared in the current issue of the *Visva-Bharati Quarterly*.

Our resources were strained to their utmost limit by the unusual influx of visitors this year. It is estimated that more than five hundred had to be accommodated as guests in the Asrama besides the thousands of village people who came for the mela. The authorities are seriously considering what arrangements may have to be made if the Utsav attracts increasingly larger numbers of visitors in successive years. Although we welcome visitors to our festivals it is a matter of regret to the inmates of the asrama that many of them come more for the purpose of enjoying a cheap holiday than of participating in the functions on these occasions.

The mela attracted a huge gathering of people from the surrounding villages, especially on the second evening. Besides the usual festivities and the Xmas service conducted by Mr. C. F. Andrews, meetings of the Karma-Samiti, Samsad and the Annual General Meeting of the Visva-Bharati Parishat took place during these days. There was a good gathering of the alumni and the Asramika Sangha held their re-union in the mango-grove presided over by Mr. C. F. Andrews.

* * * *

The annual celebrations were followed by another happy event, the marriage of Srimati Nandini Tagore (the only daughter of Sj. Rathindranath Tagore) with Sriman Ajitsinh Morarji Khatau of Bombay. The wedding which was celebrated at Uttarayana on the 30th of December was the occasion of a happy gathering of many distinguished guests, friends and relatives of both the parties. Sm. Nandini is an ex-student of our School (in fact she was born and brought up at Santiniketan) and she and her new partner in life carry with themselves the blessings and the best wishes of the whole asrama.

Christmas*

C. F. Andrews.

Many of us have seen either the original or a reproduction of Raphael's picture, 'The Sistine Madonna'. The Child in His Mother's arms looks out upon us with a divine wonder in His young eyes as if to take in the mystery of this new and strange world which He has entered. He has also in His face that perfect innocence of childhood which is the nearest reflection of God in Man that we can ever dream of on earth.

We look from the Child to the Mother's face, the Madonna, and we feel that in her eyes also is that same look of wonder, but we can see that her chief wonder is in the mystery of her Child. She is one with her Child and He is one with her.

No greater picture has ever been painted in the West than this. It seems almost to have gone beyond the reach of Art and to be a pure creation of Beauty.

Raphael's Madonna sums up for us the supreme meaning of Christmas Day as it has come to be observed in the Christian Church : it is the festival of the Mother, the Child, and the Home. My own mother used to appear to me like that Madonna when I looked up into her beautiful face on Christmas Eve as she told us the story over again of the birthday of Jesus. There is nothing to us in the West more beautiful and tender than that ! However well it may be known to us, it always comes with a fresh surprise of joy when we hear it from our mother's lips at Christmas tide.

It is easy for me still to picture my own mother as she sat in her arm chair before the fire while we were gathered round her on the hearth looking into the flames as if we were in fairy land listening to tales of what happened long ago. She told us how Mary, the Mother, had journeyed all day long and had come at even-tide to Bethlehem. Great was her sadness when she heard that there was no room for her in any house or inn. So it was in a stable, with the cattle standing by, that she had brought forth her first-born son. The oxen in their stalls had watched her with their mild eyes as if they understood her pain.

But afterwards she had known a depth of joy greater than all her anguish ; for at midnight her first-born Son had been born into the world, whose name should be the Prince of Peace. There, in the manger, she had wrapped Him in swaddling clothes and laid Him among the cattle which silently gazed on her Child.

My mother would teach us, at this point, always to love the dumb animals for Jesus' sake ; for they had been with Him at His birth. She would go on to read the words of the Bible, "There were shepherds abiding in the fields keeping watch over their flocks by night. And lo, the angel of the Lord came down upon them and the glory of the Lord shone round about them, and they were sore afraid.

"And the angel said unto them, Fear not ; for, behold, I bring unto you good tidings of great joy which shall be to all people. For unto you is born this day, in the city David, a Saviour which is Christ the Lord. And this shall be a sign unto you : Ye shall

* An authorised Version of the address delivered by Upacharya C. F. Andrews at Santiniketan on Christmas morning, 1989.

find the Babe, wrapped in swaddling clothes and lying in a manger.

"And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, goodwill towards men."

Then we used to sing together the Christmas hymn which told about the same event. They were poor, humble folk who came first to offer worship to Jesus,—the cattle of the stable and the shepherds of the field. For He had become One with those who were the humblest. The Poet, Rabindranath Tagore, has written concerning God Himself:

"Here is thy footstool, and there rest
thy feet,
Where are the poorest and the
lowliest and the lost."

The second story followed, which we loved best of all, how the wise men from the East had also come to His cradle and offered their costliest gifts of gold and frankincense and myrrh. One of these, she said, had come from India, and India became for me in consequence, the land of romance. She told us also how the one who brought myrrh had come from Africa, which was a land of sorrow.

Such then were the stories that used to delight our hearts each Christmas, and they brought back to us the wonder of that Child whose face Raphael had painted in his picture.

Milton, in some of his greatest lines, has added to the mystery of that world event with his poetic imagination, representing how, for a moment's pause, war and tumult ceased on that sacred night when the Prince of Peace was born.

No war, or battle's sound,
Was heard the world around ;
The idle spear and shield were high uphung.
The hooked chariot stood
Unstained with hostile blood.
The trumpet spake not to the armed throng.
And kings sat still with aweful eye
As if they surely knew their sovran
Lord was by.

But peaceful was the night
Wherein the Prince of Light
His reign of peace upon the earth began.
The winds with wonder whist
Smoothly the waters kissed,
Whispering new joys to the mild ocean,
Who now hath quite forgot to rave,
While birds of calm sit brooding on the
charmed wave.

When we think over in our minds why the birth of Jesus should have taken place in a tiny town in a tiny corner of a Roman province, we remember that such beginnings of world-shaking events represent one of the supreme features of human history, which repeats itself from age to age. It is not among mighty warriors and kings, and great ones of the world, that God is born among men, but among "the poorest, and lowliest and lost."

"My heart," says the Poet, "can never find its way to where *Thou* keepest company among the companionless, among the poorest, and the lowliest, and the lost."

Let us then be full of thankfulness this Christmas morning and join with the humble shepherds as they offer their obeisance to the Child in His Mother's arms, who came to bring peace and good-will to mankind. We may not have gold to offer, but we can present Him with the frankincense of our devotion and the myrrh of human suffering and sorrow. We can join with all the world, even in this time of cruel war and evil passion, in celebrating this Christmas Festival of the Mother, the Child, and the Home.

World Order

A Correspondence

November 23, 1939.

Dear Gurudev,

It's not easy to write and I'd rather sit in your little mud house and hear you once again and talk over the future of mankind. For in spite of the war I can't help feeling that great days are in front of us.

We may not live to experience them, but mankind is approaching a critical corner and I have no fear of our ability to round it myself. The world has been thro just as terrible an upheaval before and somehow the better and more cooperative things remained and the less cooperative disappeared.

I remember well your discussion on the mastodons and dinosaurs, which, by their very bigness, their dependence upon the wrong kind of insurance policies, sacrificed their power to adjust and to meet changed conditions with new enterprise and new forms of cooperation.

This pamphlet* then is the best sort of Christmas card I can send you.

How we shall fare in war I don't know, but if those of us who are still free to think and plan fail now, we have no excuse when the day of opportunity arrives. How important every activity at Santiniketan and Sriniketan looks from here in the light of world conditions!

Of our little group here, one has gone to Holland and the Scandinavian countries to contact thinking groups there, one to Belgium, one to the U. S. A. and two of us leave for Paris this week-end.

My best love to you and all the family around you, this Christmas.

Your devoted
Leonard.

December 27, 1939.

My dear Leonard,

My warmest good wishes to Dorothy and yourself for the New Year.

I have read your letter and the P. E. P pamphlet with profound interest—it does one good to know that all civilised thought and planning have not been submerged by war-passions. Your letter gives me new hope and is a confirmation of the spiritual integrity of the European civilisation in which I have always believed—the wide-awake humanity of the West that diplomatic machinations can never crush. I can realise from your brochure on *European Order and World Order* that the best minds of Europe are being put to a severe test, that they have the sanction of the peoples of Europe in

* *European Order And World Order* (published by P. E. P).

trying to formulate a Federal Union which will unite the peoples in spite of the ring-leaders of blind Nationalism, who, sitting safely in the citadels of power, send the youth of the land to destroy each other on the battlefield. In Europe the real battle goes on—that between organised passion and the unconquerable majesty of the human heart—and your peoples have the vitality to live through this struggle. I cannot believe in the victory of any belligerent powers,—as belligerents they are doomed. I can hope for the triumph of the united peoples of Europe under some such system as you propose in your letter to Lord Halifax and in the programme sponsored by the P. E. P.

But what about India ? It does not need a defeatist to feel deeply anxious about the future of millions who with all their innate culture and their peaceful traditions are being simultaneously subjected to hunger, disease, exploitations foreign and indigenous, and the seething discontents of communalism. Our people do not possess the vitality that you have in Europe ; and the crisis, even before this war started in the West, had become acute in India. Needless to say, interested groups led by ambition and outside instigation, are to-day using the communal motive for destructive political ends. Could the P. E. P give us a lead in planning for a united India, in which the minority problem, shorn of its manufactured complexities, could be tackled at the root ? We do not want ready-made solutions by diplomats but a working basis for discussion, such as you have planned, in which some of the best minds of your country and ours—and of the United States—could participate. Not Round Table Conferences with politicians manipulating their hidden purposes, but a genuine fact-finding and explorative group to which intellectuals with statesmanlike gifts and possessing sober judgment could come and confer,—an extension of P. E. P activities in India. We, from Visva-Bharati, could contribute, and a few representative intellectuals from different Provinces could join with us.

My path, as you know, lies in the domain of quiet, integral action and thought. My units must be few and small, and I can but face human problems in relation to some basic village or cultural area. So, in the midst of world-wide anguish, and with the problems of over three hundred millions staring us in the face, I stick to my work in Santiniketan and Sriniketan, hoping that our efforts will touch the heart of our village neighbours and help them in reasserting themselves in a new social order. If we can give a start to a few villages they would perhaps be an inspiration to some others—and my life work will have been done.

Yours affectionately
Rabindranath Tagore



Lino-cut by Sujit Ray.

RABINDRA RACHANAVALI

(Complete Collected Bengali Works of Rabindranath Tagore)

The Visva-Bharati Publishing Department has arranged for the editing and publication of a complete collection of the Bengali writings of Rabindranath. It is expected the Edition will be completed in about 25 volumes ; four or five volumes to be published in a year. The books will be illustrated with topical photographs, tables, etc.

The first volume is already in the market.

Price per volume Rs. 4/8/-, (paper cover) & Rs. 5/8/-, Rs. 6/8/-. (leatheratte binding)

A limited number of a De-luxe edition autographed by the Poet will be available at Rs. 10/- a volume.

Names being registered now at the

VISVA-BHARATI BOOK-SHOP
210, Cornwallis Street, Calcutta.

S. SAHA, PHOTOGRAPHER

2/1, Lake View Road, Calcutta.

Photographs of Rabindranath Tagore and of views and festivals at Santiniketan and Sriniketan available in varying sizes. Secured several first prizes in World Photographic Competetion. Highly recommended by the Poet himself and the authorities of Visva-bharati.

Price—Mounted $8\frac{1}{2}'' \times 6\frac{1}{2}''$ Rs. 2/8/- Unmounted $6'' \times 4''$ Re. 1/-
For other sizes, please enquire. Postal charges extra.

VISVA-BHARATI QUARTERLY

(Illustrated Cultural Journal devoted to Art, Literature & Philosophy)

Editor — K. R. Kripalani.
Annual subscription — Rs. 8/-.
FOR MEMBERS OF VISVA-BHARATI — Rs. 4/-.

Please write to the Manager, Visva-Bharati Quarterly, Santiniketan, Bengal.

ANNOUNCEMENT :

The Visva-Bharati News is published every month.

ANNUAL SUBSCRIPTION.

Indian :	...	One Rupee	U. S. A. :	...	Fifty Cents
Foreign :	...	Three Shillings	Single Copy :		Two Annas

Post Free

Subscription may be remitted to—

General Secretary, Visva-Bharati

Editor—Rathindranath Tagore.

Printed & Published by Probhat Kumar Mukherjee, at the Santiniketan Press, P. O. Santiniketan, Dist. Birbhum.

...ATI LIBRARY

VISVABHARATI LIBRARY
SANTINIKETAN

VISVA-BHARATI NEWS

Volume VIII | FABRUARY, 1940 | Number VIII

Santiniketan and Sriniketan

It is fortunate that Gurudeva has been able to have more or less a quiet time throughout the month of January. The number of his engagements in December last was so alarmingly out of proportion that our Upacharya C. F. Andrews thought fit to issue a statement requesting the public to allow Gurudeva his well-earned rest We would be considerably relieved and thankful if the request is carried out in the same spirit in which it was made.

Autograph hunters (and they are a good few) desiring to add Gurudeva's singnature to their collection, will henceforward have the satisfaction of paying the minimum sum of one rupee as contribution towards a local Poor Students' Fund.

...

We regret that C. F. Andrews has been keeping rather indifferent health for some time now. He left for Calcutta on January 27 and has been admitted to the Presidency General Hospital for treatment. We earnestly hope to see him on the way to recovery at an early instant.

...

We are glad to announce the coming visit of Mahatmaji who is expected here on February 15. It is needless to emphasise that this visit is in the nature of a purely personal one, and as such, Mahatmaji is entitled to a peaceful privacy during his brief stay in Santiniketan.

...

The most outstanding event of the last month was the reception given to Venerable Tai Hsu and other members of the Chinese Goodwill Mission.

Gurudeva in his address of welcome referred to the Goodwill Mission as an embassy of love and expressed the hope that the ancient friendship between the two great countries of China and India might be revived by contact in the realms of spirit and culture. Venerable Tai Hsu replying thanked Gurudeva and the inmates assembled for their cordial reception and remarked that he would convey the message of fellowship and love that India offered to China through her great Poet when he would return to his own country.

On the following day Venerable Tai Hsu gave a learned discourse on the 'Fundamental Aspects of Mahayana Buddism' at Sinha Sadan under the auspices of the Sino-Indian Cultural Society.

Prof. Tan accompanies the party during their pilgrimage tour of India.

...

As usual the Kalabhavana and Sikshabhavana staff and students went on their annual excursion towards the first week of January. The Kalabhavana party under Nandalal Bose had been to Rajgir and Nalanda, and the Sikshabhavana students under Anil Kumar Chanda went to Rajmahal.

...

Among the prominent visitors whom we had the pleasure of having with us during the month under review may be named:—Her Highness the Dowager Maharani of Mayurbhanj, Mrs. Sophia Wadia, Hon'ble Maharaja Sris Chandra Nandy of Cossimbazar, Hon'ble Mr. Mukundabihari Mallik and others. It may be mentioned here that Her Highness has very kindly promised a handsome donation towards the starting of a Tennis Club exclusively for the members of the Sree Bhavana.

...

The Lokasiksha Samsad is fast growing to be an integral part and an active institution of Visva-Bharati. If it is able to function with the backing of popular support which it eminently deserves, the Samsad will undoubtedly remove a long-felt want in the sphere of Adult Education in Bengal. Under Lokasiksha scheme several books on varied subjects will shortly be brought out by the Visva-Bharati Publishing Board. The first two books of the series have already been published. The Prabeshika and Adya examinations under the auspices of the Samsad will commence on March 18. Several examination centres have been organized in and outside Bengal.

...

We are sorry to announce the resignation of Sisir Kumar Mitra of Sriniketan. As an Adhyapaka of Visva-Bharati for a period of eight years he has rendered valuable service and our best wishes go with him wherever he goes.

...

The famous Chinese artist Ju Péon, in his velour hat, velveteen coat and Parisian tie, treading the shadowed paths of the Asrama with his sketch books, is already a familiar figure in Santiniketan.

A few days after his arrival a reception was accorded to him in Kalabhavana where Gurudeva welcoming the distinguished guest on behalf of India said,

"We welcome you as a messenger of China's great culture; you have brought to us in India the gift of spiritual sympathy which, centuries ago, united our ancient humanities. China and India shared the dawn of a great Renaissance. and even in these days of political cataclysm the memoried light of that comradeship remains.

True rebirth of a civilisation comes not from a deadly pursuit of power, which alienates and destroys, but from expression of its inner heart; such an expression, generous and ever renewing, brings neighbours together in the great adventure of mankind.

Here in Santiniketan we have striven to maintain that inner spirit of understanding, that integrity of work guided by ideals and linked with service of man, which, we believe Asia has to offer to civilisation. You have come to us with the vision of art, with the sensitive appeal of truth which must triumph over rude shocks of circumstance; your visit will strengthen us, and bring our effort nearer to fulfilment. With great joy I look forward to an era of warm kinship between our neighbouring lands, and to the assertion of historical forces in the East that will save us all from the encroaching darkness"

(Continued on page 62).

Communal Unity

By Amiya Chakravarty

I would like to place before the readers of "The Visva-Bharati News" some practical suggestions for the eradication of the communal evil in India. These suggestions are the outcome of an I. S S. Educational Conference in Lahore in which I had the privilege to take part. The Indian branch of the International Student Service has been organised by Mrs. S. K. Datta and is doing quiet but useful work under her guidance. It would be helpful if readers, examining the points raised below, came with their own reactions and findings for further exploration of remedial measures. That the situation is critical, and is daily becoming more critical, need not be stressed: the crisis threatens the foundation of India's nationhood

(1) An important factor in establishing cultural unity would be the adoption of an Indian *lingua franca*. Some people advocate English as the common language but that is rather a counsel of despair. Others prefer Urdu or Hindi ; a considerable majority agrees with the Congress resolution that Hindusthani should be accepted for inter provincial use. Difficulties with regard to the proportion of words, Sanskritic, Arabic or Persian they say, would have to be met by experts, meeting periodically: a standing committee should be set up by the Government.

We have to consider whether both the provincial vernacular and the all-India language can be kept up, with English as an indispensable third language. Provincial, National, and International—three languages would then form the basis of India's linguistic education. For the primary stage only provincial vernaculars need be taught.

The question of script: here, again, different viewpoints prevail. Some contend that scripts being rooted in immemorial culture cannot be discarded. Sikhs would stick to *Gurmukhi*, Muslims to *Urdu*, and Hindus to *Devanagari*. Any change in favour of one or the other would be stoutly opposed by the communities affected. The battle of scripts would include the numerous other scripts used in South India. One way out, perhaps a good way, is to adopt the Roman script The stigma attaching to the Roman script is its association with the English, and, by implication, with British imperialism. This misconception should be removed: France, Italy, America, to name only a few countries, are using the Latin script ; Germany is increasingly using it, Soviet Russia may adopt it any time. Turkey found no difficulty in making it the vehicle of its language. In India, the tribes such as the Khasis in Assam, or the Santals in Bengal and Behar, had languages but no scripts ; now they are using the Roman script. In some ways one feels that the Latin script might meet with less resistance than any script associated with provincial or regional groups in India.

With the use of diacritical marks, now employed by Indologists, all the Indian languages could be fitted in without sacrificing sound-values. The mechanical and commercial advantages resulting from the use of the Roman script would be enormous ; typing and printing facilities would be increased. Communal rivalry would be mitigated by the international and inter-provincial contacts ensuing from the disappearance of script-barriers.

(2) All-India festivals should be organized in which different communities could freely participate. The advent of the spring, the rains, the harvest-time, etc., could be made common occasions for rejoicing. Santiniketan, here, has given a lead to India. Some of the existing festivals can easily gain inter communal recognition if certain ceremonies and rituals were changed. The *Diwali*, for instance, with its lighting of lamps, appeals to the imagination. Purely religious festivals, intimately bound up with scriptural traditions, would have to be separately considered. In observing non-religious festivals, care should be taken not to introduce customs, etc., such as would hurt the beliefs of any community. National festivals should be created in celebration of the birth of India's illustrious men and women, held in veneration all over the land. Common rejoicing unites peoples, and has great psychological importance. The State, it is suggested, should take some responsibility in organizing festivals and not merely in enforcing law and order if disturbances broke out. Fairs, in India, are connected with various festivals and could be properly conducted for business and pleasure; our *melas* made for genuine co-operation between communities, as the economic and psychological factors both were blended in a wholesome manner.

The value of tournaments, etc., should be noted in this connection; it is good that Indian games like *Kabaddi* are being adopted for All India Sports.

(3) In the sphere of education, co-education from the primary schools to the end of University studies, is demanded. Boys and girls of different communities studying together are bound to develop loyalties which would strike at the very root of communalism.

Denominational schools and colleges separated the communities; the Punjab and Bengal are particularly unfortunate in this matter. Educational institutions should not be labelled with communal names. Technically they remain open to students of different communities, but in practice the names caused barriers and communal segregation is achieved perpetuating differences and misunderstanding.

Text-books should be purged of communal bias; books of history should be carefully scrutinised and rewritten whenever necessary before being introduced for school or University use. This should not mean, of course, the falsification of historical facts: an objective attitude with reverence for truth is demanded. An all-India Board, it is suggested, should be established for this purpose on lines similar to those adopted by the Intellectual Co operation Section of the League of Nations at Geneva.

(4) The *purdah* and the caste-system should be vigorously tackled and abolished with the concerted will of communities. These are large issues to be faced by national institutions and concerned the Government, but individual and group conscience should be aroused by means of educational and reformist propaganda. The press, radio, cinema, as well as the platform should be properly used for this purpose. Students seldom betray any belief in either *caste* or *purdah*, but their normal and generous impulses often yield to communal pressure when they leave the University and enter public life. This must not be allowed to happen. Teachers and parents have a special responsibility in this matter. Students must know how to strengthen and organize their progressive ideas so that they lasted through life. No better antidote could be found than free and eager co-operation among students

in fighting social backwardness and fostering a rational outlook, specially in village areas.

Inter-dining is felt to be a necessity ; in a few College Hostels, here and there, this is already the rule. We advocate the abolition of articles of dress and head gear which specifically advertise communal groups.

(5) Attention must be paid to the need of raising the standard of journalism in India. A sober press is a great ally in the cause of inter communal amity and understanding. Irresponsible press-comments inflame communal passion ; discipline should be enforced not by drastic censorship, though some censorship is desirable, but by public opinion. The press could help in the spheres of social reform and linguistic unity and in the organizing of common festivals and fairs. Here, again, those who belonged to the University, whether as teachers or students, must be prepared to take up responsibility : we must remember that writers as well as business heads at the printing and publishing concerns are recruited from their ranks.

(6) Training in leadership is needed. Modern psychology shows how leaders of the right kind could be produced by special training. Communalism would be exorcised in the cultural and social spheres if men born with natural gifts for leadership were further helped by training in intelligent methods of approach with regard to particular groups of people in the industrial, agricultural and other fields. Many institutions in the West, educational and otherwise, employ psychological experts for removing individual and group tensions, and impart regular training to students and teachers in the guidance of crowds during emergencies and also in normal times.

A Letter

Following is the text of Gurudeva's reply to a letter addressed to him by Dr. H. W. Nevinson, President, The National Council for Civil Liberties, Morley House, 320 Regent Street, London, W. 1.

Dear Nevinson,

I have read your circular letter with great interest and entirely associate myself with the freedom of mind which you advocate. As you know, by accepting Presidentship of the Indian Council of Civil Liberties, I have publicly associated myself with organised effort to further democratic ideals for our peoples. The European and the Far-Eastern Wars as well as the complications in the Indian situation, have made our task more imperative.

My age and the work that I have been doing in this corner of Bengal where we have our Educational and Rural Development Centres, make it difficult for me to extend my activities in other fields. But I join you in your crusade for the liberty of the human spirit and share your hope that the Western Civilisation will yet triumph over the ordeal that it has set for itself. In some ways it is even harder for India to pursue the path of freedom, not only our unnatural political situation which hampers free national expression but the legacies of medieval habits and thought will have to be overcome. It is, therefore, all the more necessary that leaders of thought in your country and ours should counteract the passions of the day and maintain close contact in our human endeavour.

With my regards,

Yours sincerely,

(sd.) Rabindranath Tagore

(Continued from page 58).

Replying to Gurudeva, Prof. Péon said, "Santiniketan is a place which corresponds to my ideal of a centre of art and culture. The whole world should make a pilgrimage here in order to breathe the joyful atmosphere of creative endeavour undertaken here under the direct inspiration of India's great poet. My visit here is that of a pilgrim. I have come not to give but to receive the great gifts that India may bestow upon my country and people as she did in the days gone by."

On December 21 Gurudeva opened an exhibition of the paintings of Prof. Péon numbering well over hundred and fifty. Prof. Tan Yun-Shan, in introducing the artist remarked that his services as a visiting professor had been made available to Visva-Bharati under the auspices of the Sino-Indian Cultural Society.

Prof. Ju Péon is the most outstanding of the younger artists of China and we, his admirers, earnestly wish that he might be introduced to a wider circle of connoisseurs during his two years' stay in India.

...

The Sikshabhavana was represented by Leela Eappen and Samsul Huda, both of 3rd year B. A. class, at the second annual inter-varsity debate organised under the auspices of the University Law College Union, Calcutta. We announce with pleasure that Leela Eappen was declared bracketed-first among the competitors. She has been awarded a gold medal and one silver medal.

...

The Government of Bengal have awarded two special scholarships to Ghagoo Majhi of 1st Year Science class and Trilokpati Saha of 3rd year B. A. class. The scholarships are tenable from July 1939.

...

We are grateful to the authorities of the Calcutta University for having consented to open an examination centre at Santiniketan from this year for the benefit of our students. This will prove a great help to our students many of whom come from outside Bengal.

...

The Pratisthata-Acharya has nominated Srimati Protima Debi and Srimati Lata Roy (Mrs. Satyendranath Roy) as members of the Samsad for the year 1940.

...

Obituary.

We record with deep regret the death of Pandit Shivadhan Vidyarnava. Bengal has lost by his death an erudite Vedic scholar. Pandit Shivadhan was one of the earliest batch of teachers when our institution was first started.

Alumni News

The Annual General Meeting of the Asramika Sangha took place in the Amra-kunja, Santiniketan on December 23 under the presidency of Ramananda Chatterji. Quite a large number of the present students attended the meeting at the invitation of the Sangha.

The President in his address spoke in high terms of the intimate life of personal contact with Gurudeva that the boys and girls of the earlier days of this Asrama were privileged to lead. "The present students might fill up a big gap in their life in this institution by coming in closer touch with the older ex-students who come here on the occasion of the foundation day festival, and they could thereby imbibe from them the right spirit of the life of this Asrama." He reminded the older boys of their indebtedness to the Institution in general and to Gurudeva in particular. It was their duty to plan out means by which they could pay back at least a part of thier debt to the 'Alma Mater'.

The meeting was then addressed by the following ex-teachers and ex-students : C. F. Andrews, Aurobindo Bose, and Jatindranath Mukherji.

At the Annual Meeting of the Sangha held on December 24 under the presidentship of Pradyot Kumar Sengupta the following were elected office bearers of the Sangha for the year 1940-41 :—

Prafulla Chandra Sen—Vice President
Nirmal Chandra Chatterjee—General Secretary
Anupananda Bhattacharya—Asst. General Secretary
Sarojranjan Chowdhury—Member without Portfolio
Ajitkumar Roy— Do
Narendranath Sen—Representative of the Calcutta Branch of the Sangha.

Nepal Chandra Roy was elected representative of the Sangha to the Samsad.

The following donations have been realised for Ex-students' Building Fund during the year 1939 :—

Arundhati Ghose	—	Rs. 150/-
Pradyot Kumar Sen Gupta	—	Rs. 100/-
W. M. Bhandare	—	Rs. 50/- (1st instalment)
Bhupendranath Poddar	—	Rs. 20/- (1st instalment)
Kumud Majumdar	—	Rs. 25/-
Pulinbihari Sen	—	Rs. 25/- (1st instalment)

We expect that our alumni in the different parts of the world will take more active interest in the matter and help the Ex-students' Building Fund Committee with their wholesome donations. They may send their donations to either of the following :—

1. Rathindranath Tagore : Santiniketan
 (Hony. Treasurer, Asramika Sangha)
2. Pulinbihari Sen (Convenor)
 120/2 Upper Circular Road,
 Calcutta.

RABINDRA RACHANAVALI

(Complete Collected Bengali Works of Rabindranath Tagore)

The Visva-Bharati Publishing Department has arranged for the editing and publication of a complete collection of the Bengali writings of Rabindranath. It is expected the Edition will be completed in about 25 volumes ; four or five volumes to be published in a year. The books will be illustrated with topical photographs, tables, etc.

The first volume is already in the market.

Price per volume Rs. 4/8/-, (paper cover) & Rs. 5/8/-, Rs. 6/8/-. (leatheratte binding)

A limited number of a De-luxe edition autographed by the Poet will be available at Rs. 10/- a volume.

Names being registered now at the

VISVA-BHARATI BOOK-SHOP
210, Cornwallis Street, Calcutta.

S. SAHA, PHOTOGRAPHER

2/1, Lake View Road, Calcutta.

Photographs of Rabindranath Tagore and of views and festivals at Santiniketan and Sriniketan available in varying sizes. Secured several first prizes in World Photographic Competetion. Highly recommended by the Poet himself and the authorities of Visva-bharati.

Price—Mounted $8\frac{1}{2}'' \times 6\frac{1}{2}''$ Rs. 2/8/- Unmounted $6'' \times 4''$ Re. 1/-
For other sizes, please enquire. Postal charges extra.

VISVA-BHARATI QUARTERLY

(Illustrated Cultural Journal devoted to Art, Literature & Philosophy)

Editor — K. R. Kripalani.
Annual subscription — Rs. 8/-.
FOR MEMBERS OF VISVA-BHARATI — Rs. 4/-.

Please write to the Manager, Visva-Bharati Quarterly, Santiniketan, Bengal.

ANNOUNCEMENT :

The Visva-Bharati News is published every month.

ANNUAL SUBSCRIPTION.

Indian :	...	One Rupee	U. S. A. :	...	Fifty Cents
Foreign :	...	Three Shillings	Single Copy :		Two Annas

Post Free

Subscription may be remitted to—

General Secretary, Visva-Bharati

Editor—RathindranathTagore.

Printed & Published by Probhat Kumar Mukherjee, at the Santiniketan Press, P. O. Santiniketan, Dist. Birbhum.

VISVA-BHARATI NEWS

Volume VIII | MARCH, 1940 | Number IX

Reception to Mahatmaji

The formal reception to Mahatmaji was held at 3-30 P.M. in the sun-lit Mango Grove where Mahatma Gandhi walked all the way from the Shyamali. Besides the inmates of the asrama a large crowd from Bolpur and neighbouring villages silently bordered the grove which resounded with the sonorous chants of Vedic mantras.

Gurudeva garlanded Mahatma Gandhi and welcomed him in these words:

"I hope we shall be able to keep close to a reticent expression of love in welcoming you into our ashrama and never allow it to overflow into any extravagant display of phrases. Homage to the great naturally seeks its manifestation in the language of simplicity and we offer you these few words to let you know that we accept you as our own as one belonging to all humanity.

Just at this moment there are problems that darken our destiny. These we know are crowding your path and none of us is free from their attack. Let us for a while pass beyond the bounds of this turmoil and make our meeting to-day a simple meeting of hearts whose memory will remain when all the moral confusions of our distracted politics will be allayed and the eternal value of our true endeavour will be revealed."

Replying in Hindi Mahatma Gandhi made feeling references to C. F. Andrews who, he said, was lying seriously ill in Calcutta :

"At the very outset I call to mind Andrews whom I met the very first thing in the morning in Calcutta. It was his very great desire to see me and the poet meet here at Santiniketan. We all regret his absence at to-day's function. Let us pray that he may recover at an early date and that God may give him peace.

Even though I call this visit a pilgrimage, allow me to say that I am no visitor here. I feel as if I had come to my home. I recollect in this connection the early days of the asrama in 1915 when its hospitality was made available to me and my family, who had nowhere to lay our heads.

Ever since that time I have had numerous occasions to realize what love Gurudeva has for me. Naturally, therefore, I seized the very first opportunity to come to him begging his blessings. As usual I have succeeded in my begging mission, I have received Gurudeva's blessings and my heart is full to the brim with joy. I shall speak no further, because where the relation is one of love words are of no use."

Santiniketan and Sriniketan

Gurudeva spent the better part of February in Santiniketan but for Feb. 21 when he went to Suri to open the local Annual Industrial Exhibition.

...

It is reported by Reuters that the Oxford University is conferring the hon. degree of D. Litt. on Gurudeva.

...

The most outstanding event of the month was the two days' visit of Mahatmaji and Kasturibai, who arrived on February 17 for two days of quiet repose in our asrama.

Despite precautions taken Santiniketan was inundated with visitors on the occasion and we were hard put to it to enable Mahatmaji to have his desired rest.

Immediately after arrival and subsequently Mahatmaji held anxious discussions with Gurudeva about the serious turn C. F. Andrews' illness had taken. In their speeches and talks they movingly referred to their friend 'Charlie' whose absence at the auspicious occasion was regretted by both.

During his sojourn here Mahatmaji visited the various departments of Santiniketan and Sriniketan, attended the performance of *Chandalika* especially arranged for him, granted several interviews and held long talks with Gurudeva. He was obviously delighted to renew old acquaintances and re-visit familiar spots.

On the morning of February 19 Mahatmaji took leave of Gurudeva and the inmates of the asrama and left for Calcutta. We hope that he would pay many more visits to Santiniketan which he calls his "second home".

An account of the reception given to Mahatmaji at the *Amra Kunja* on the afternoon of his arrival will be found elsewhere.

...

Our Upacharya C. F. Andrews is lying seriously ill in the Presidency General Hospital, Calcutta.

He had an attack of dysentry while residing in the asrama and towards the last week of January decided to make a journey to Calcutta in order to undergo a course of treatment there. Subsequently he developed high blood pressure and other symptoms necessitating a minor operation for the latter. The operation along with a number of serious complications brought severe strain on his system and for over a week now his condition has been causing grave anxiety.

Numerous friends and admirers of C. F. Andrews will be glad to know that all possible arrangements have been made for his nursing and medical treatment. The medical council formed in co-operation between the authorities of the Presidency General Hospital and some of the best Indian physicians and surgeons outside, will enable the public to get authoritative news from time to time.

The second operation, which it seems has to be undertaken in order to deal radically with the disease, will be postponed for the time.

(Continued on page 69.)

Stray Thoughts on The All-India Women's Conference—1940 Session

By Marjorie Sykes.

The fourteenth session of the All-India Women's Conference was held in Allahabad from January 27 to February 1 of this year. About one hundred and fifty delegates assembled from all parts of India, though the representation of different areas was somewhat uneven, Western India and Madras having a comparatively small one, partly no doubt owing to the distance. On the other hand the southern states of Travancore and Mysore each sent a good number, while a large number of members from Allahabad formed the reception committee and indefatigably looked after our comfort.

The delegates and some visitors were housed in "camp" fashion at Darbhanga Castle, a large house near a very pleasant park. I was lucky in being one of this number, for being "on the spot" made it much easier to get to know people in the informal contacts at meals and in the lounge which add so much to the value of a conference. Smaller meetings and group discussions were held here, while the full sessions of the conference and the public meetings were held at the University about half a mile away. The Magh Mela at the confluence of the Ganges and Jumna, the Naini Agricultural Institute, the Basic Training School for teachers (where training is given according to the Congress "basic" scheme of national education better known as the Wardha Scheme) and the Harijan Ashram, provided places of excursion to suit all interests. We indulged in the refreshment of whole-hearted laughter at the delightful entertainment provided by a University Club, and experiences of all sorts were once more exchanged between widely separated provinces and states. The existence of states' groups end their active cooperation in such conferences as this is a specially valuable feature.

Quite strong feeling was evident on the recurrent problem of the language to be used at the conference. The first business session voted for the adoption of English as the official language for this year, and the number of delegates who did not know Hindustani was considerably greater than that of those who could not follow proceedings in English. In practice, however, a very large part of the business was transacted in Hindustani, and there was observable a slight tendency to neglect translations into English of important Hindustani speeches, while corresponding English statements were almost always translated as a matter of course. A little more consideration in this matter would have been acceptable to the southern delegates ; they realised nevertheless, as some of them had perhaps not done before, the strength of the arguments for Hindustani as a universal national language. Every thinking person,

of course, agreed with Mrs. Pandit when in her address of welcome, she said that the habitual use of the *local* language in the transactions of constituent groups is essential if the conference is to gain strength from the non-English speaking elements in the population and make any impression on the women of the average home.

Subjects for discussion were divided into three groups, social, educational and economic. The system of group discussions was again adopted, as last year, and one afternoon was devoted to each group. Under each head a great variety of topics came up for discussion, the most outstanding being adult literacy, the need for machinery in each province to co-ordinate the work of all administrative departments under whose aegis social questions are dealt with, and the position of women in industry. While the conference suffered from a lack of expert information on industrial and economic questions, the great and genuine interest that they aroused is a recent and significant development, and it is to be hoped that especially in industrial centres like Calcutta and Bombay it will lead to more serious study of the conditions of life of women in factories and to enlightened pressure for their amelioration.

There was great unanimity in the resolution on war. In fact it was said to be difficult to get sufficient speakers on the subject because there was so little difference of opinion The following points are however of interest.

(1) It was noticeable that all the speakers belonged to the younger generation.

(2) The point emphasized by everyone was the need for India's freedom as a proof of the sincerity of Britain's declarations. Although the principle of non-violence is mentioned in the third paragraph of the resolution, practically no reference was made to it ; and one had the impression that some at least were paying it little more than lip service, and that their attitude might be different in different circumstances (e. g. if India were a really free agent to enter a war or not as she chose).

(3) Miss Meliscent Shephard, who attended as a delegate from Delhi, suggested an amendment substituting "the Allies" for "Gt. Britain" in the reference to statement of peace aims, in recognition of the fact that in this matter Gt. Britain cannot act alone. But the amendment was not even seconded ; there was a feeling abroad that "we are not concerned with the others, only with Britain." A small incident perhaps, but one which shows how difficult it is for Indian women to think internationally while the urgent problems of their own country overshadow all else.

Mrs. Pandit's speech of welcome contained a reference to the younger women and their questioning of the methods and progress of the conference. No report of this conference would be complete that did not record this widespread discontent. One heard it commonly said that the delegates did not take their work sufficiently seriously, that the money spent on assembling the conference in Allahabad could have been much better spent on direct constructive work, and so on. Many delegates, especially the younger ones, are actively engaged in their own localities in constructive work in cooperation with men under Congress and other auspices and they question the value of "this vague talk". The reply, that the conference serves to educate women to take an interest in public questions and business procedure, is challenged in many quarters by those who say that both in procedure and in the quality and substance of its resolutions it has

deteriorated in recent years. I have considerable sympathy with these criticisms. It seems to me that the group discussions would have been much more valuable and thorough, and their findings more practical, had a smaller number of subjects been selected for consideration, and introduced by experts, adequate data being prepared and supplied to the delegates. In the selection of such subjects, it should be considered whether the conference would not be well advised to confine itself to those in which women have a peculiar interest and responsibility, leaving other questions of education and economics to bodies on which the sexes co-operate; at the same time vigorously encouraging those of its members who can do so to work through such mixed bodies. I would say in conclusion however, that the very presence of so large a proportion of younger women, the fact that one of them (Mrs. Lakshmi Menon) was elected secretary, and the widespread and outspoken nature of the criticisms I have indicated are in themselves a sign of life, a ground of hope that far from stagnating, the near future will see the conference make those necessary and wise changes that every healthy organism must make if it is to live and grow.

(Continued from page 66.)

We offer our prayers for the early recovery of our Upacharya and hope that he will be spared to us and to humanity for many more years to come.

...

An exhibition of paintings of Ju Peon, Visiting Professor, Kalabhavana, was opened on Feb. 21 at the Hall of the Indian Society of Oriental Art, by Dr. Abanindranath Tagore.

The exhibition is held under the joint auspices of the Sino-Indian Cultural Society and the Indian Society of Oriental Art. It will remain open up to Feb. 29.

As this exhibition is meant for collecting money for the China Relief Fund it is sure to be an attraction to all those lovers of art who want to combine aesthetic appreciation with charity for a well-deserved cause.

An article on the art of Ju Peon appears in the current number of the Visva-Bharati Quarterly

January 29 and 30 were declared holidays on account of the annual Visva-Bharati Sports. The two days fixture of no less than fifty different events was run through with very great success. There was a large number of entries especially from the Kiddies' section,—a happy sign indeed. Bulk was the determining factor in this year's tug-o'-war event won by the staff as against the students.

Our congratulations to the following champions in eight different groups:

Boys Senior:—Kantesh Roy
" School A:—Jagatbandhu Krishnan
" School B:—Ranjit Mitra
" School C:—Harisadhan Mitra
" School D:—Sushen Mitra
Shakti
Girls: Group A:—Anima Gupta
Priti Pande
" Group B:—Golap Srivastava
" Group C:—Nilima Gupta.

...

The eighteenth anniversary of Sriniketan was celebrated as usual on Feb. 6.

This year the Hon'ble Khan Bahadur M. Azizul Haque presided over the function and opened the Exhibition and Fair.

At the outset Gurudeva addressed a few words in course of which he observed:

"In the West the difference between education provided in the village and in town lies more in degree and quantity than in quality. Western villagers do not get a cheap substitute condescendingly offered by townsfolk in the name of education. In India however education provided in the villages is not only inadequate but the standard is far below civilized standard. Such disparity lies deep in the very nature of modern Indian education which successfully prevent villages and towns from coming near each other. Rural areas are cut off from the benefits of the modern age without which we cannot claim a rightful place in humanity. Our villages to-day are cheerless, poverty-stricken and isolated from the main currents of creative life. Only through educational reform and equal facilities for everyone we can restore life to the nation."

Gurudeva then discussed the village situation in greater detail indicating practical steps for the amelioration of rural Indian conditions. He concluded by inviting Khan Bahadur M. Azizul Haque to deliver his address.

The Hon. Khan Bahadur paid a warm tribute to Gurudeva.

"Nothing (he said) but a radical change in our education can meet the situation. The town is giving out text-book lessons to students in an unreal atmosphere alienating them from living contacts with the soil and humanity. Our youth are going through a dehumanizing education and can never successfully adjust themselves to rural life or serve their countrymen in the villages. They have only filled posts in offices or swelled the ranks of the unemployed. I agree with the Poet in advocating equality of opportunity for the village and the town alike. Real education would make us take up responsibilities in economic, cultural and other spheres. My firm belief is that institutions like Visva-Bharati have already given a clear lead not merely to Bengal but to the whole of India."

The Hon. Khan Bahadur then formally opened the exhibition.

. .

On Feb. 7, Rai Bahadur B. B. Sarkar, District Magistrate, Birbhum, presided over a meeting of the Rural Reconstruction and Rural Health Societies. On the day following the annual general meeting of the Visva-Bharati Central Co-operative Bank was held.

...

In appreciation of a statement on War drawn up by members of the Society of Friends at a recent conference in Hoshangabad, Gurudeva writes,

"When history suddenly goes wrong with an appalling immensity of human sacrifice we claim from all great religions to send abroad their warning and their call. Unfortunately in such a crisis of collective moral aberration the spiritual man in us is too often persuaded to form either passively or in active agreement an unholy co-operation with the power that blindly runs amuck spreading devastation.

There are frenzied occasions when bombs are hurled from the air upon priceless heritages of man shattering them into dust, but the worst of all havocs done to humanity happens when sacred vehicles of life's noble ideals are injured and made inactive by the virulent passion that poisons the atmosphere.

And therefore it gives us an assurance of hope as we meet with an unwavering assertion of faith in humanity such as we find in this paper, the challenge of the Christian ideal so bravely and beautifully uttered urging for peace and justice and resistance to evil force. During a world-wide contamination of violence and hatred we badly need some signs of the triumph of the Divine Spirit dwelling in man, defying the congregated might of malignity."

...

Notable among those who visited the asrama during the month were Sj. Uday Sankar, Sj. Surendranath Maitra, I. E. S. (Rtd.), Sri N. Kanungo, ex-minister, Orissa, and Dr. Hadi Hasan. Dr. Hasan, who is the holder of the Chair of Persian Studies in the Aligarh Muslim University, came here on special deputation from his institution on Feb. 20. He delivered a course of three lectures on Islamic subjects, all of which were highly appreciated. Along with Gurudeva we hope that Dr. Hasan will repeat his visit to the asrama in the near future.

...

Performances of Gurudeva's well-known dance-drama 'Chandalika' are to be given in aid of Visva-Bharati, at Midnapore and Bankura towards the last week of February. We have been receiving pressing invitations from both the towns and are assured of enthusiastic response. Gurudeva was present at most of the rehearsals, supervising and directing them with that punctilious personal care which is mainly responsible for the high aesthetic standard set by Santiniketan performances.

...

Alumni News

Our best wishes go to Lalita Sankar Agnihotri who recently got married to Kumari Saraswati Devi at Allahabad. Lalita Sankar graduated from the Calcutta University in 1937 as a student of the Siksha-Bhavana.

...

Sreemati Rama Sen (nee Gupta) formerly of 'Patha-Bhavana' and 'Siksha-Bhavana' was married to Sjt. Pratulananda Sen in December last.

...

Obituary

We deeply regret to announce the death of Haribandan Bhatt which took place in December last at Ahmedabad. He was a student of Kalabhavana during the years 1936-'38.

We pray with the bereaved that his soul may rest in peace.

...

We record with deep regret the death of Sjt. Nimai Majumdar an old student of the Santiniketan Vidyalya, who passed away in a Calcutta hospital in the month of February.

Erratum.—Ref. Feb. issue V. B. News: Please read Srimati Renuka Ray B. Sc. Econ. (Lond.) in place of Srimati Lata Ray.

RABINDRA RACHANAVALI

(Complete Collected Bengali Works of Rabindranath Tagore)

The Visva-Bharati Publishing Department has arranged for the editing and publication of a complete collection of the Bengali writings of Rabindranath. It is expected the Edition will be completed in about 25 volumes ; four or five volumes to be published in a year. The books will be illustrated with topical photographs, tables, etc.

The first volume is already in the market.

Price per volume Rs. 4/8/-, (paper cover) & Rs. 5/8/-, Rs. 6/8/-. (leatheratte binding)

A limited number of a De-luxe edition autographed by the Poet will be available at Rs. 10/- a volume.

Names being registered now at the

VISVA-BHARATI BOOK-SHOP
210, Cornwallis Street, Calcutta.

S. SAHA, PHOTOGRAPHER

2/1, Lake View Road, Calcutta.

Photographs of Rabindranath Tagore and of views and festivals at Santiniketan and Sriniketan available in varying sizes. Secured several first prizes in World Photographic Competetion. Highly recommended by the Poet himself and the authorities of Visva-bharati.

Price—Mounted $8\frac{1}{2}'' \times 6\frac{1}{2}''$ Rs. 2/8/- Unmounted $6'' \times 4''$ Re. 1/-
For other sizes, please enquire. Postal charges extra.

VISVA-BHARATI QUARTERLY

(Illustrated Cultural Journal devoted to Art, Literature & Philosophy)

Editor — K. R. Kripalani.
Annual subscription — Rs. 8/-.
FOR MEMBERS OF VISVA-BHARATI — Rs. 4/-.

Please write to the Manager, Visva-Bharati Quarterly, Santiniketan, Bengal.

ANNOUNCEMENT :

The Visva-Bharati News is published every month.

ANNUAL SUBSCRIPTION.

Indian :	...	One Rupee	U. S. A. :	...	Fifty Cents
Foreign :	...	Three Shillings	Single Copy :		Two Annas

Post Free

Subscription may be remitted to—

General Secretary, Visva-Bharati

Editor—Rathindranath Tagore.

Printed & Published by Probhat Kumar Mukherjee, at the Santiniketan Press, P. O. Santiniketan, Dist. Birbhum.

VISVA-BHARATI NEWS

Volume VIII APRIL, 1940 Number X

VISVABHARATI LIBRARY
SANTINIKETAN

Two Letters

The following extract from *Harijan* (March 2) together with Mahatmaji's reply to Gurudeva's letter bearing as they do Gandhiji's impression of his recent visit to the asrama will be of interest to many of our readers.

"The visit to Santiniketan was a pilgrimage to me.

Santiniketan is not new to me. I was first there in 1915 when it was yet taking shape, not that it is not doing so even now. Gurudev is himself growing. Old age has made no difference to the elasticity of his mind. Santiniketan will, therefore, never cease to grow so long as Gurudev's spirit broods over it. He is in everyone and everything in Santiniketan. The veneration in which he is held by everyone is uplifting because it is spontaneous. It certainly uplifted.

The title the grateful students and staff gave him accurately describes the position he commands in Santiniketan. He does so because he has lost himself to the place and the congregation. I saw that he was living for his dearest creation Visva-Bharati. He wants it to prosper and to feel sure of its future. He had a long talk about it with me but that was not enough for him, and so, as we parted, he put into my hands the following precious letter:—

Uttarayan
19. 2. 40.

Dear Mahatmaji,

You have just had a bird's-eye view this morning of our Visva-Bharati centre of activities. I do not know what estimate you have formed of its merit. You know that though this institution is national in its immediate aspect it is international in its spirit, offering according to the best of its means India's hospitality of culture to the rest of the world.

At one of its critical moments you have saved it from an utter breakdown and helped it to its legs. We are ever thankful to you for this act of friendliness.

And, now, before you take your leave of Santiniketan I make my fervent appeal to you. Accept this institution under your protection, giving it an assurance of permanence if you consider it to be a national asset. Visva-Bharati is like a vessel which is carrying the cargo of my life's best treasure, and I hope it may claim special care from my countrymen for its preservation.

With love

Rabindranath Tagore.

Who am I to take the institution under my protection ? It carries God's protection because it is the creation of an earnest soul. It is not a show thing. Gurudev himself is international because he is truly national. Therefore all his creation is international and Visva-Bharati is the best of all.

I have no doubt whatsoever that Gurudev deserves to be relieved of all anxiety about its future so far as the financial part is concerned. In my reply to his touching appeal I have promised all the assistance I am capable of rendering. This note is the beginning of the effort."

The following is the text of Mahatmaji's reply to Gurudeva's letter :—

On the way to Calcutta
19. 2. 40.

Dear Gurudev,

The touching note that you put into my hands as we parted has gone straight into my heart. Of course Visvabharti is a national institution. It is undoubtedly also international. You may depend upon my doing all I can in the common endeavour to assure its permanence.

I look to you to keep your promise to sleep religiously for about an hour during the day.

Though I have always regarded Santiniketan as my second home, this visit has brought me nearer to it than ever before.

With reverence and love,
Yours
M.K. Gandhi.

Needs of Visva-Bharati

Most people possibly do not realise that Visva-Bharati is a registered corporate body under the control of an elected Executive Council and a board of trustees of its own This public organization, with its numerous departments, its academic, cultural, industrial and rural reconstruction activities remains uptil this day entirely dependent upon public generosity. This institution to which Gurudeva has devoted so many years of his life and which is the most comprehensive and practical embodiment of his ideals, has to carry on a precarious hand to mouth existence year in and year out. But, in spite of many heavy odds Visva-Bharati has been doing pioneer work in the various fields of education and culture.

Of the various departments of Santiniketan only Kala-Bhavana may be said to be endowed after a fashion. But even this department, considering the great work it is doing under the directorship of Nandalal Bose, is not adequately equipped. The two departments of higher studies and research—Vidya-Bhavana and Cheena Bhavana under Kshitimohan Sen and Tan Yun-Shan have been carrying on valuable researches into the cultural and religious history of the East in general and India in particular. With the exception of the Islamic Studies section which is properly provided for by the Nizam Fund earmarked for this section, these two departments look up to annual grants-in-aid. Obviously, unless funds could be capitalised there may be no security for the future of these two valuable departments. It will be very unfortunate if the Cheena-Bhavana with its fine building and valuable library for which capital was liberally subscribed by the Chinese people, its excellent staff—the only centre of Sino-Indian Culture in India,—has to suffer for lack of funds. It will be doubly unfortunate, for, then it would also indicate a lamentable lack of hospitality on the part of our own country.

It is a strange anomaly that in Santiniketan, which should normally be, above all else, a centre of Bengali culture and learning, there is no Chair for Bengali language and literature. It is a deeply regrettable and shameful gap which we have been trying in vain to fill up for many years now. But no funds are forthcoming for the purpose.

The Hindi-Bhavana for the building of which munificent contributions were made by the Marwari community in Calcutta is languishing for want of a properly equipped library and a host of other requirements. In this connection mention may be made of an article by C. F. Andrews, Upacharya, Visva-Bharati, on the Hindi-Bhavana, which recently appeared in the Calcutta papers.

The two academic departments of Siksha Bhavana and Patha-Bhavana have no endowments at all and both together run on a deficit to the tune of Rs. 15,000/-at the end of every financial year. This deficit is being met annually from the Visva-Bharati General Fund which can hardly continue to stand this increasing strain on its slender resources.

Regarding the school it shonld be noted that it was the nucleus round which the whole institution has grown and developed. Started in 1901 as a pioneer movement with its system of holding open-air classes, teaching of languages by the direct method, training of the senses through indoor games and handicraft, development of civic responsibilities by training in self-government it

has already been recognised as a model school, not only in this country but all over the world. There is still room for vast improvement with regard to this department, which, however cannot be made unless adequate capital grants are forth-coming.

The Sikshabhavana—which provides facilities for higher education to a decent number of students coming from practically all the provinces of India, has suffered from its very inception for lack of financial support. Though the authorities are very keen on making better arrangements for science teaching, want of funds preclude any such venture.

The Sangit-Bhavana, whose good work the public is familiar with through various performances given by its students from time to time needs at least a lakh of rupees to consolidate its position and function properly. It may be noted in this connection that the Sangit-Bhavana of Santiniketan has been doing valuable work in synthetising various music and dance forms of the different provinces of India. It has given what may be called the earnest of a new era by the high standard of its dramatic performances, excellent and authentic rendering of Gurudeva's songs, and revival of dance—no little achievement for a pioneer institution.

The Visva-Bharati Library has one of the largest and finest collections of valuable books. What little endowment the Library has is not sufficient for its needs the most crying of which is proper accommodation. For want of room a unique collection of books, gifts from various nations, are now cramped together in an inadequate space—a tragedy to be regretted by all genuine lovers of books.

The rural reconstruction activities which Visva-Bharati has taken up in the villages surrounding Sriniketan are already yielding substantial results. Our efforts at improving educational, industrial, sanitary and other conditions in rural areas would make much more rapid progress with the support of the public. It is regrettable that this institution, the only one of its kind in India, which has consistently devoted 17 years to ameliorating the conditions of living in the rural areas of West Bengal, should have to depend for its support on an annual grant from outside India.

Besides those that have been indicated already there are other basic needs—essential for a residential University like Visva-Bharati. Some of these are a properly equipped gymnasium, proper residential quarters for the members of the staff, improvement in the supply of water, improvement in the present insufficient and inadequate General Kitchen, improvement of salary conditions and a host of other requirements.

It is Gurudeva's intimate desire that the idealists, creative artists and educationists who are at present devoting their entire energy towards the shaping of a new generation, should be able to fulfil their mission in a congenial atmosphere. As long as that condition is not achieved, as long as a suitable financial foundation is not laid to rear up the evergrowing structure of Visva-Bharati, so long Gurudeva will continue to have his misgivings. Ever since the founding of Visva-Bharati he has spared no pains to make the institution a meeting-place for the best intellects of the world. "Where the whole world would find a shelter" (यत्र विश्व भवत्येकनीडम्)—this has been the motto of Visva-Bharati. It invites collaboration of writers, scholars and artists of different countries, who, through a disinterested pursuit of knowledge or creation or contemplation of beauty, are adding to the cultural heritage of man.

Visva-Bharati News
Vol. VIII, No X, April 1940

IN MEMORIAM

As the News was being despatched information reached us that our Upacharya C. F. Andrews passed away peacefully in the early hours of the morning on April 5 at the Riordan Nursing Home, Calcutta.

Following a simple yet impressive service at the St. Paul's Cathedral the cortege, followed by hundreds of people, was taken to the Lower Circular Road Cemetery where the remains were interred. The Most Reverend Dr. Foss Westcott, Lord Bishop of Calcutta and Metropolitan of India, officiated at the Service and also performed the last rites at the graveside. The Lord Bishop was one of Andrews' oldest friends. Mahatma Gandhi was represented at the funeral by Sri Mahadev Desai, his Secretary, and Gurudeva was represented by Rathindranath Tagore.

V. B. News
Vol. VIII, No X, April 1940

On the eve of his second operation C. F. Andrews dictated the following message to Amiya Chakravarty and asked him to hand it over to Gurudeva if anything should happen to him :—

During these days of waiting since the decision was taken that I should have this operation, my thoughts have all the while been with God and I know that whatever happens His will will be done. Everyday I have been praying the prayer : Thy Will Be Done. I have been wonderfully helped in thus keeping *Shanti* by thoughts of Gurudeva and all I have learnt at Santiniketan ; also by Mahatma Gandhi and what I have learnt from him all these past years. Above all, from the loving spiritual visits in the hospital, from day to day, of the Metropolitan whose Christian faith has marvellously sustained me through all these days of very great suffering and bodily weakness. He has become in these days dearer to me than ever he was before. I have found how absolutely his heart is one with mine in his love for India and for all the world.

God has given me in my life the greatest of all gifts—namely, the gift of loving friends. At this moment when I am laying my life in His hands, I would like to acknowledge again what I have acknowledged in my books—this supreme gift of friendship, both in India and in other parts of the world. For, while I have written so far about those who are near me here in India I have been all the while equally conscious of the supreme loving friends in my own dear land of England whose spiritual help I have been receiving along with constant letters and telegrams. I have also had the same spiritual help from friends who have remembered me in other parts of the world.

While I have been lying in the hospital I trust that my prayers and hopes have not been merely concerning my own sufferings which are of the smallest importance today in the light of the supreme suffering of the whole human race. I have prayed every moment that God's kingdom may come and His will may be done on Earth as it is always being done in Heaven.

(Sd.) Charlie Andrews.

30/3/40.

In April, 1914, C. F. Andrews came here to finally dedicate himself to Gurudeva's work. On that occasion he was given a reception by the asrama where Gurudeva recited a poem especially composed to welcome the guest.

Gurudeva's own translation of the poem is given below :—

From the shrine of the West
you have brought us living water,
we welcome you, friend.
The East has offered you
her garland of love,
accept it and welcome, friend.
Your love has opened
the door of our heart,
enter and welcome, friend.
You have come to us
as a gift of the Lord,
we bow to Him, friend.

During the Service at the St. Paul's Psalm 28 was chanted. The text of the Psalm is given below :—

The Lord is my shepherd ; I shall not want.

He maketh me to lie down in green pastures : he leadeth me beside the still waters.

He restoreth my soul : he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil : for thou *art* with me ; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies : thou anointest my head with oil ; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life : and I will dwell in the house of the Lord for ever.

V. B. News
Vol. VIII, No X, April 1940

The passing away of our Upacharya C. F. Andrews plunged the whole asrama into the deepest gloom. In the afternoon of April 5 a memorial service was held in the Mandir. Gurudeva addressed the congregation.

A short summary of the address is given below :—

"At this moment the mortal remains of our beloved friend Andrews mingle with the dust. However much we may say that the soul is immortal and transcends death, still the frail mind knows no peace. The very thought that our everyday exchange of love and affection will cease eternally in its physical worldly form, aches the heart.

Andrews came out to India in the days of her strenuous political struggle. Once he was convinced of the justice of Indian aspirations, his Christian faith and charity led him immediately to take up the cause of the oppressed and the lowliest in the face of ridicule and active opposition from his own countrymen. We must clearly realise it is one thing to sacrifice oneself for one's own motherland, the inspiration being common and usual, it is quite another to sacrifice oneself to the cause of a foreign land. To recognise the common bond of the human soul, an infinite resource of love and inspiration is needed. And this he had in an ample measure. This large humanitarian spirit imbibed from Christ's religion of love made him a true Christian. In no one man have I seen such triumph of Christianity. I was fortunate in having Andrews for an intimate friend. There are people bound to us by ties of necessity whom we can replace but his is an irreparable loss.

Here in Visva-Bharati where I have laid the foundation for a world fellowship, it was my privilege to have him as a worker for the cause. That he loved India was the least part of his greatness. He was truly great because he loved humanity. Although we cannot but feel a personal loss involved by his death, we must not lose sight of the fact that his loss is as much to the world as to our asrama.

But beyond this sense of regret let our faith arise clear and strong that his deathless contributions will endure the onslaughts of time. Vindicating the meek and befriending them was a great heroic task which he performed and that will abide as long as love abides.

Though the loss is great, we should not lose ourselves in vain dejection. We should rather consider ourselves fortunate that he chose to dedicate himself to Visva-Bharati. His sacrifice, the complete surrender of his self, will ever remain treasured in our heart. I do not know if the voices from the mortal world reach him anymore, still I avail myself of this opportunity, in spite of my failing health, to say to my dearest friend that I am eternally grateful to him. I take this occasion also to express my solemn conviction that the gift of Andrews' dedicated spirit in the cause of humanity will remain for ever. Death cannot destroy nor time take away the merit of his selfless sacrifice."

Santiniketan and Sriniketan

Excepting for the three days towards the beginning of March when he went on a visit to Bankura, Gurudeva spent the most part of the month in the asrama.

In spite of his age and failing health Gurudeva seems to have stood the strain of his Bankura trip quite well, He not only undertook a long and strenuous motor trip from Khana Junction to Bankura but also accepted three different public engagements in course of as many days. He performed the opening ceremony of the Bankura Exhibition, laid the foundation of a Maternity and Child-Welfare Centre, attended a reception given in his honour and visited the local Medical School.

This was Gurudeva's first visit to Bankura and the whole town welcomed this occasion to give him an enthusiastic welcome. All possible arrangements for his health and comfort were made by his hosts Mr. & Mrs. Sudhindra Kumar Haldar.

...

Grave anxiety is felt here on account of a serious set-back in our Upacharya C. F. Andrews' condition. He was removed a few days ago from the Presidency General Hospital to a private nursing home where a second operation so long deferred was performed successfully. The operation was undertaken on March 31 and since then we have been receiving telegraphic messages bearing upon his condition. Earlier reports were definitely reassuring, but later on there was a critical turn due mostly to his general weakness and advanced age. We hope and pray that he might be given the strength to go through the crisis successfully.

Prayers were offered both at Santiniketan and Sriniketan for his early recovery. May he be long spared to us and to the world.

...

The most notable event of the month in review was the celebration of the birth centenary of Borodada—the late Dwijendranath Tagore.

Gurudeva conducted a special mandir service on the occasion and later a memorial meeting was held at Nichu-Bangla which has been rechristened under the name of Dwija Viram. At the meeting the following message from Mahatma Gandhi was read out :

"All Santiniketan knows or should know what relations subsisted between Borodada and me. It was a deeply spiritual bond. Death has not dissolved it. It should therefore be taken for granted that I shall be with you all in spirit at the forthcoming function at Santiniketan."

On the occasion of the centenary the *'Chaitra'* issue (1346 B. S.) of *Prabasi* has brought out a highly interesting Dwijendranath commemoration number.

...

We had the pleasure of having with us the Raja Saheb of Awagarh and family and His Highness the Maharaja of Surguja (Eastern States Agency) who came here for a brief stay. We are gratified to learn that an Awagarh House is under construction. Before long we hope to see the Raja Saheb as one of the permanent residents of the asrama which he has materially helped to foster.

...

The Librarian, Visva-Bharati Library, announces with pleasure that our Library is receiving regular supplies of official journals and other publications from various provincial governments and Indian states. Some of their valuable publications have recently been received from the India Office and Imperial Library. The Library has been further enriched by securing a full set of the Encyclopaedia Britannica (latest edition) which has been transferred from the personal library of the Founder-President.

...

Amongst our routine activities in the month of March the following may be mentioned. The twentyfifth anniversary of the Gandhi Day came off on March 10 and scenes of keen enthusiasm were seen all around the asrama. Anticipating a rush of Easter holiday makers we thought it fit to postpone the annual Spring festival, usually held in the asrama on the Dolpurnima Day. The festival was this year held on March 27 at Sinha-Sadan. A quiet but impressive programme was gone through with Gurudeva participating and reciting some of his own poems.

..

The deluge at Ramgarh was followed immediately after by a deluge of visitors at Santiniketan. Many visitors on their way back home from Mazharpuri, called at Santiniketan for a day or two. As most of them came without giving any intimation whatsoever our Guest-House staff were put in a very embarrassing position indeed. The-unannounced-visitors'-problem is engaging a great deal of our authorities' attention. It is believed they contemplate adopting drastic measures to maintain peace at Santiniketan.

...

Busy activities marked the month at Kala-Bhavana. No less than three exhibitions of woodcuts, lino-cuts and paintings were held at the Kalabhavana Museum during March. Brisk fresco-painting is in progress at *Dinantika*—the teachers' tea-club.

...

Notable among those who visited the asrama during the month were Sir Mirza Ismail, Dewan of Mysore, Sri H. V. Kamath, Dr. and Mrs A. Lakshmipati, Mr. Kodanda Rao, Secretary. Servants of India Society and Lady Ramarau, wife of the Indian Agent in South Africa. Lady Rumarau gave a highly interesting talk on the problem of Indian Settlers in South Africa.

...

A party of twenty students and teachers under training at Siksha-Satra and Siksha-Charcha left on March 28 on an educational tour. They will visit the important historical sites of Northern India at Benares, Agra, Delhi and such other places. Adhyapaka Tarak Chandra Dhar is in charge of the party.

...

Towards the beginning of March performances of Chitrangada and Chandalika were given in the three moffussil towns of Bankura, Midnapore and Asansol by the students of the Sangit-Bhavana. The response received was up to satisfaction. We are considering if we should not repeat the experiment and thus establish contact with the outlying towns of the province.

...

The boiling heat of sultry summer days will no more be able to scare us at Santiniketan and Sriniketan. To the many amenities of life in the asrama, day and night electrical

service is going to be added in a few months' time. The contract has already been signed and a company styled as Santiniketan Electric Supply Company Limited has already been floated.

...

The problem of accommodation of students, which has been assuming alarming proportions due mostly to a big rush for admissions will now be partially solved

A separate wing attached to the ground floor of the Sree-Bhavana is now complete. Two commodious dormitories have already been occupied by the students of the Patha-Bhavana. The Sangit Bhavana has its own hostel with a fairly large number of seats and the Kala-Bhavana has now been provided with an extra working room for a number of its students.

...

The asrama will celebrate Gurudeva's eightieth birthday on the first day of Vaisakh. As our summer recess begins about that time, it has been found convenient to make a slight adjustment as to date of the birth-day celebrations. We understand that, as in the previous years, the authorities of the All India Radio are preparing an elaborate broadcasting programme to mark the occasion.

...

Our summer recess begins on April 24. The institution reopens on July 1.

...

Alumni News

Members of the Alumni Association are requested to take notice of the fact that the Calcutta office of the Ashramika Sangha has been transferred from 210 Cornwallis Street to 6 Dwarkanath Tagore Lane with effect from February 16.

...

We are glad to record the following new names in the list of life members of the Ashramika Sangha :

Anath Nath Bose, Arunkanti Bose, Ajindra Nath Tagore, Amita Tagore, Arundhati Ghose, Bhupendra Nath Poddar, Govindlal Makar, Rama Sen, Sushil Kumar Chakravarty and W. M. Bhandare.

...

RABINDRA RACHANAVALI

(Complete Collected Bengali Works of Rabindranath Tagore)

The Visva-Bharati Publishing Department has arranged for the editing and publication of a complete collection of the Bengali writings of Rabindranath. It is expected the Edition will be completed in about 25 volumes ; four or five volumes to be published in a year. The books will be illustrated with topical photographs, tables, etc.

The first volume is already in the market.

Price per volume Rs. 4/8/-, (paper cover) & Rs. 5/8/-, Rs. 6/8/-. (leatherette binding)

A limited number of a De-luxe edition autographed by the Poet will be available at Rs. 10/- a volume.

Names being registered now at the

VISVA-BHARATI BOOK-SHOP
210, Cornwallis Street, Calcutta.

S. SAHA, PHOTOGRAPHER

2/1, Lake View Road, Calcutta.

Photographs of Rabindranath Tagore and of views and festivals at Santiniketan and Sriniketan available in varying sizes. Secured several first prizes in World Photographic Competetion. Highly recommended by the Poet himself and the authorities of Visva-bharati.

Price—Mounted $8\frac{1}{2}'' \times 6\frac{1}{2}''$ Rs. 2/8/- Unmounted $6'' \times 4''$ Re. 1/-
For other sizes, please enquire. Postal charges extra.

VISVA-BHARATI QUARTERLY

(Illustrated Cultural Journal devoted to Art, Literature & Philosophy)

Editor — K. R. Kripalani.
Annual subscription — Rs. 8/-.
FOR MEMBERS OF VISVA-BHARATI — Rs. 4/-.

Please write to the Manager, Visva-Bharati Quarterly, Santiniketan, Bengal.

ANNOUNCEMENT :

The Visva-Bharati News is published every month.

ANNUAL SUBSCRIPTION.

Indian :	...	One Rupee	U. S. A. :	...	Fifty Cents
Foreign :	...	Three Shillings	Single Copy :		Two Annas

Post Free

Subscription may be remitted to—

General Secretary, Visva-Bharati

Editor—Rathindranath Tagore.

Printed & Published by Probhat Kumar Mukherjee, at the Santiniketan Press,

VISVA-BHARATI NEWS

Volume VIII MAY, 1940 Number XI



A portrait-study of Gurudeva by Ju Péon.
Reproduced from the *Visva-Bharati Quarterly*,
Vol. V, part IV.

Messages from China

Gurudeva has received the following congratulatory message from Marshal Chiang Kai-Shek :—

As the smaller hills look up to the snowy height of the sacred peak and as all the rivers flow towards the vast deep, even like that do the whole world look up to you and bow to you. On the auspicious occasion of the celebration of your eightieth birthday I take this opportunity to respectfully convey to you my heartiest and warmest congratulations. In wishing you good health and long life I pray that you may be spared to humanity for many more years to come, so that you may spread over ever-widening areas of the world the benign influence of your love of peace and fellowship and propagate your noble ideas in the fields of education and culture. May you hold up a beacon-light to this benighted suffering world for ever and ever.

Mr. Chen Li-Fu, Education Minister of China, has sent the following Chinese poem of his own composition. The poem has been rendered into English by Marjorie Sykes :—

On this auspicious day shall Tien-Chu (India)
Rejoicing hail your eighty years of life,
In youth and strength of spirit blessed still.
As the Lord Buddha chanted, so we pray,
"Measureless may your life be," for your heart
Holds all humanity in its large embrace.

Sprung from the same deep root in ancient times
China and India stand : now late in time
You come to show to each its brother's glory,
Each unto each his greatness, wisdom, wealth.
No task is this for common souls ; your place
Is with the Prophets and the Lords of men
Whose visiting shines amid our desert world
As pure gems in the Ganges' numberless sands.

Dr. H. H. Kung, President of the Legislative Yuan, sent the following cablegram :—

"On the celebration of your eightieth birthday please accept my hearty congratulations. We in China appreciate your valuable contribution to the spiritual civilization of Oriental peoples and wish you and your people every happiness and prosperity.

Besides the above, messages were also received from Venerable Tai Hsu of the Chinese Buddhist Mission, from the Consul General of China in Calcutta, and from various other friends and well-wishers of Gurudeva.

Rabindranath Tagore*

C. F. Andrews

What is it that makes the true greatness of a poet of world repute such as Tagore? What is the mysterious creative force that throws up from the mass a single genius among mankind, able to touch the hearts of millions of people? What is this still greater mystery that the most universal of all the poets, among whom we may surely rank Rabindranath Tagore, are able to go on doing this for hundreds of years and also to reach at the same time all the races of mankind?

I would like to face with you the riddle of his mysterious universe of sound and speech, of music and song. Perhaps I can best do so by telling the story, how I first met Rabindranath Tagore in London, nearly 30 years ago, and how from that first meeting some new thing came into my life which can never be taken away. I have related the story before, and even though some may have read what I have written about it, they will like to hear it again.

Tagore had come once more to the West after thirty years, and had gone to live in Hampstead. It was nearly mid-summer, and I had endeavoured eagerly to find him at his house in Hampstead but had come away disappointed. Then by accident I met H. W. Nevinson the author, who was my friend. "Hallo!" he said to me, "What makes you here in London?" I told him of my very great disappointment at not being able to see Tagore, who was not at home when I called. "Come back and dine with me," said Nevinson, "and we'll go together after dinner to Rothenstein's house, where you are sure to find him. For Yeats, the Irish poet, is going to recite some of Tagore's own translations of his poems in manuscript and Tagore will be there himself".

So, after we had dined, we walked across to Rothenstein's house, which was on the edge of Hampstead Heath. There I saw Rabindranath Tagore for the first time. He had come to England for reasons of health; already he had been warned by the doctor that he would have to undergo a very serious operation. He was just fifty years old, and his hair and beard were beginning to turn grey for he had suffered much. I had never seen his wonderfully beautiful face before, and I remember how I was overcome with reverence when Mr. Rothenstein introduced me to him. He looked very frail indeed on account of his recent illness. He was evidently much embarrassed by the people who crowded round him for they were all strangers to him and to his country. But when he knew who I was he put me at my ease at once. All his shyness left him as he talked to me about Santiniketan and he gave me a pressing invitation to visit his Asram as his guest.

Then Yeats began to read poems from the manuscript of *Gitanjali*, some of his own favourites among Tagore's poems. One of them, which also is published, I believe, in the *Crescent Moon*, is my own favourite. It reveals most of all that mystery of the beauty of words about which I have just spoken.

"On the sea-shore of endless worlds children meet".

* Adapted from a broadcast talk recorded sometime ago. By courtesy of the All-India-Radio.—*Ed.*

After he had ended his recitation, Yeats told us how he had carried this manuscript of *Gitanjali* about with him day after day, and had hardly been able to put it down, because the music and the rhythm of its perfect English had haunted him so much.

While Yeats was reciting these poems I watched Tagore from time to time at a distance. He seemed to be almost shrinking away into a corner, while Yeats lavished his praises upon him. Evidently he found it hard to believe all the kind things that Yeats was saying about him.

When all the reading was over, and most of the guests had departed, then at last I had an opportunity and was able to go up alone and pay him my homage from the very depth of my heart, though words could hardly be found to express it. The obvious sincerity of my emotion touched him deeply, and he gladly made an appointment with me to meet him on the very next day. My cup of joy was full and brimming over as I said good night. So, after leaving Nevinson at his own home, I went out on to Hampstead Heath.

It was the night just after the full moon, if I remember rightly. There was a cloudless English summer sky, slightly tinged with mist along the low horizon. Sunset lingered on quite late in those northern latitudes, and the glorious moon began to rise higher and higher as I walked silently alone across the heath. It was for me an hour of enchanting beauty, for my mind kept brooding over the memory of those musical words of Tagore, which I had just heard.

"On the seashore of endless worlds, children meet." "On the seashore of endless worlds, is the great meeting of children."

In this way, I kept repeating them to myself, and as I did so, I could picture Tagore's shrinking figure while he listened to Yeats' recitation ; and then again I would repeat the words, "On the seashore of endless worlds, is the great meeting of children".

It seemed almost as if, on that evening, I had been permitted to open a door and enter another world of hitherto undiscovered beauty. The magic of it all was enhanced by the silence of the night and the moonlit heath and the vastness of the open sky.

Perhaps in some such way as that,—through close personal touch with Nature,—Tagore's hauntingly beautiful poems can best be read aloud or sung to music. When, at Purnima, on the night of the full moon, at Santiniketan, we go out into the wide open spaces outside the Asram, with here and there a palm tree in the distance, we get the atmosphere that is needed. There, as we sit in a group together and remain silent,at last some beautiful voice of a singer will break through the stillness and in this way we can make to listen worthily to the poet's songs. At such a time, my mind goes back to that momentous occasion in my own life when I first met Gurudev at Hampstead, and went out alone from his presence into the dusk of that summer evening while the great moon was rising and filling the air with its mysterious beauty.

Since then I have wondered and wondered so often about the hidden secret of it all ! Are these moments of rapture, when we are carried out of our normal selves, merely a waking dream, which the poet creates for us out of words and music, to soothe for a moment the world's pain, which otherwise would be too great for us to bear ? Or are they the Reality, the *Satya*, the Truth of Life ? The very essence of Existence ?

To put this intriguing thought in other words,—are these times of vision, such as I have described, the great supreme moments of our mortal state, when the Eternal breaks through the Time process and reveals to us in a flash the real truth that lies beyond our outword ken ? Or are they merely *Maya*, Illusion,— a gossamer web of magic fancy, so finely and delicately drawn that our human imaginations are caught in its meshes for a brief spell and then released ?

My own positive belief is this, that the former of these two views is correct ; that the poet, the seer, the artist, the musician are the true prophets of Humanity, who gaze into those very realms, where, after this body is laid in the dust, our spirits shall live for ever.

BIRTHDAY*

Pity the poor man,
caught in the storm of strident applause,
enmeshed in the web
of a thousand prying eyes.
Give him a little nook
amongst the happy obscure ones
—oblivious of their birthdays.

The delirious crowd
hedges around him
like a wall,
rudely isolating him from the nameless many.
Fame, like a clanging chain,
makes of him a prisoner.

Poor man : he is daubed with many colours,
and see, where he is held aloft
on a brazen platform,
where shameless fingers point at him,
day and night.

Poor man, he cannot take cover,
he has nowhere to hide himself.

Why not let him alone
in his own solitary world,
where flickering light and sombre shade
intermingle in endless patterns,
where the eternal child lies frolicking
in the vast stretch of sands ?

Rabindranath Tagore

* Translated from the original Bengali by Kshitis Roy and reproduced from Vol. VI, Part I, *Visva-Bharati Quarterly.—Ed.*

Santiniketan and Sriniketan

In the evening of April 14, on the first day of the Bengali New Year, the asrama celebrated the 79th birthday of Gurudeva. The ceremony was simple and impressive. Long before Gurudeva arrived visitors and inmates gathered together in the *Amra Kunja* which was tastefully decorated on the occasion.

On arrival Gurudeva was greeted with propitious Vedic hymns and prayers were offered for his long life, health ond prosperity. After this Gurudeva gave readings from his own drama *Arupratan* (King of the Dark Chamber), and for a whole hour and a half kept his audience spell-bound by the magic charm of his voice. He made the whole drama living and real, with characters, dialogue, and situations unfolding themselves into a harmonious pattern until the solemn grandeur of the final scene was reached.

At the conclusion of the ceremony the inmates and visitors were treated to a sumptuous feast for which money had been donated by His Highness the Maharaja of Surguja.

...

Gurudeva conducted the *Navavarsa* service at the Mandir this year. In his address he re-enunciated his faith that though for the present the forces of evil might seem to triumph, the time was not far away when righteousness would reclaim itself. He further remarked that the nightmare of horror and bloodshed was sure to give way ultimately to the forces of goodnees and truth. He also took the occasion to remind the workers of Visva-Bharati to scrupulously follow the ideals he had set before them,exhorting them at the same time to bring about a harmony between intellect and service, ideals and organization.

...

Students of the different departments of Visva-Bharati presented Gurudeva with various articles made by their own hands as token of their love and respect on the occasion of his birthday. The *Dinantika* frescoes were completed in time for marking the occasion and an exhibition of the Kala-bhavana collection of paintings, together with paintings of Ramendranath Chakravarty, our ex-student, was held at the same time. A clay bust of Gurudeva, cast in cement, made by Ramkinkar Baij, has been presented by him to the asrama on the occasion of the birthday celebrations.

...

Gurudeva left for Calcutta on April 17. During his 3 days' stay in Calcutta he opened the new offices and showroom of the Calcutta Builders Store at the Trust House. He also paid a visit to the studio of Sj. Jamini Roy.

Gurudeva left for Mangpu on April 20. As in the last year he will stay as the guest of Dr. and Mrs. M. Sen.

...

Our former Upacharya C. C. Dutt, was in residence here for about a week, His periodical visits, though they are few and between, are eagerly awaited by his many friends and admirers here. We hope he will repeat his visit in the near future for a longer stay.

...

We regret to announce the resignation Christina Bossenec. She came out as Lady-Superintendent of Sree-Bhavana in 1935. She leaves behind her an uniformly brilliant

record of service and it will be very difficult indeed to replace her. We take this opportunity to express our deepest condolence at the loss of her mother. Our condolence is also due to Marjorie Sykes in her recent bereavement.

...

Among the prominent visitors whom we had the pleasure of having with us during the month of April may be mentioned Sjt. Ramananda Chatterjee, Prof. Surendranath Maitra, I. E. S. (Retd.), Mr. Roger Hicks of the Oxford Group and Mr. Raghubir Singh who brought with him a party of students from the Modern High School, New Delhi, to visit the asrama.

...

A plot has been laid out by the side of the Samavaya Bhandar for the building of a Science Laboratory. For a long time we have been feeling the need of an up-to-date Laboratory for our Science-students. Extension is also contemplated of the Library premises.

...

Of late Sriniketan has been increasing its sphere of activities in various directions. A maternity clinic has been opened for ministering to the needs of surrounding villages where Visva-Bharati is carrying on rural reconstruction work. The afforestation scheme, long contemplated by Sriniketan authorities, will be put into operation during the coming monsoon season.

...

A few cases of measles broke out in the asrama during the month of March. The spread of the disease was effectively checked by timely segregation. We announce with very great pleasure that a segregation ward is shortly to be erected within the hospital premises. The ward is to be named after Nitindra Ganguly (Gurudeva's only grandson, who passed away in Germany in 1932) and is to be built with the money donated by his father.

...

We earnestly pray for the early recovery and full restoration to health of Sir Nilratan Sirkar and Sj. Surendranath Tagore, both trustees of Visva-Bharati.

...

One of the many urban advantages that is shortly going to be added to the existing amenities of our ashrama will be the introduction of the Trunk-Telephone system. It has received sanction of the Indian Posts and Telegraphs Department and the work has already been taken up by the provincial authorities.

...

An interesting exhibition of handiworks of the children of the lower and middle forms of the Patha-Bhavana attending the carpentary, weaving, drawing and painting classes, was held at the end of the term.

...

Gurudeva has received a number of messages of condolence from many friends of C. F. Andrews all over the world. Their sympathy has touched him deeply and Gurudeva regrets it is not possible for him to acknowledge the messages individually. Copies of the messages are being sent to Andrews' sisters in England.

We intend to bring out a special Andrews-Memorial Number as the June-issue of the Visva-Bharati News.

..

RABINDRA RACHANAVALI

(Complete Collected Bengali Works of Rabindranath Tagore)

The Visva-Bharati Publishing Department has arranged for the editing and publication of a complete collection of the Bengali writings of Rabindranath. It is expected the Edition will be completed in about 25 volumes ; four or five volumes to be published in a year. The books will be illustrated with topical photographs, tables, etc.

The second volume is already in the market.

Price per volume Rs. 4/8/-, (paper cover) & Rs. 5/8/-, Rs. 6/8/-. (leatherette binding)

A limited number of a De-luxe edition autographed by the Poet will be available at Rs. 10/- a volume.

Names being registered now at the

VISVA-BHARATI BOOK-SHOP
210, Cornwallis Street, Calcutta.

S. SAHA, PHOTOGRAPHER

2/1, Lake View Road, Calcutta.

Photographs of Rabindranath Tagore and of views and festivals at Santiniketan and Sriniketan available in varying sizes. Secured several first prizes in World Photographic Competetion. Highly recommended by the Poet himself and the authorities of Visva-Bharati.

Price—Mounted $8\frac{1}{2}'' \times 6\frac{1}{2}''$ Rs. 2/8/- Unmounted $6'' \times 4''$ Re. 1/-
For other sizes, please enquire. Postal charges extra.

VISVA-BHARATI QUARTERLY

(Illustrated Cultural Journal devoted to Art, Literature & Philosophy)

Editor — K. R. Kripalani.
Annual subscription — Rs. 8/-.
FOR MEMBERS OF VISVA-BHARATI — Rs. 4/-.

Please write to the Manager, Visva-Bharati Quarterly, Santiniketan, Bengal.

ANNOUNCEMENT :

The Visva-Bharati News is published every month.

ANNUAL SUBSCRIPTION.

Indian :	...	One Rupee	U. S. A. :	...	Fifty Cents
Foreign :	...	Three Shillings	Single Copy :		Two Annas

Post Free

Subscription may be remitted to—

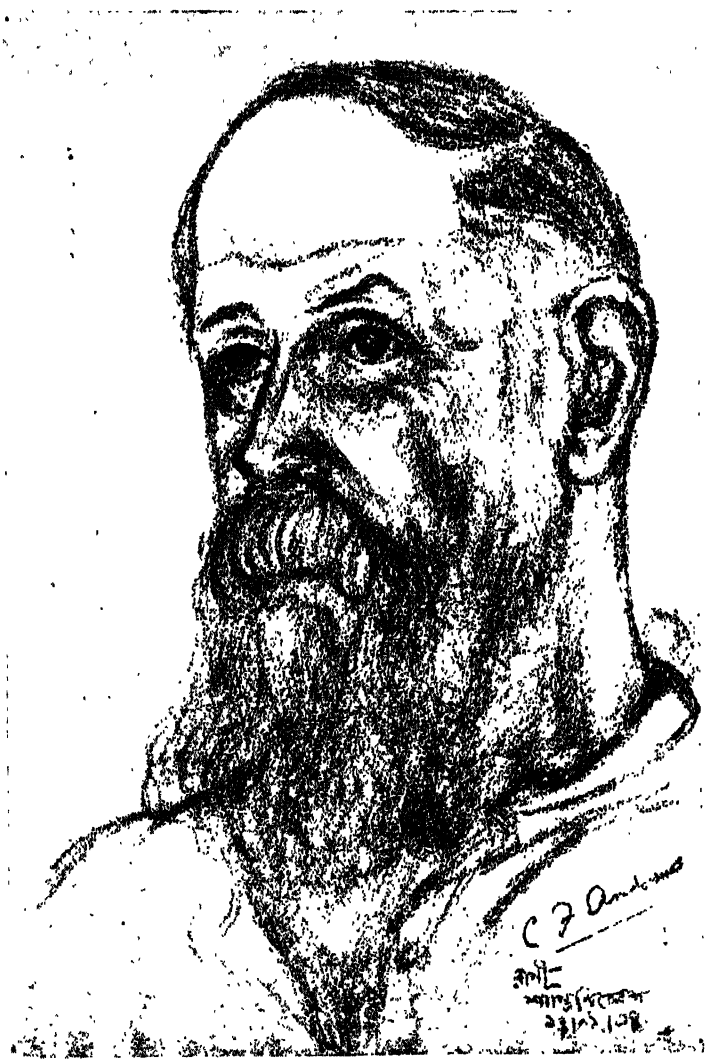
General Secretary, Visva-Bharati

Editor—Rathindranath Tagore.

Printed & Published by Probhat Kumar Mukherjee, at the Santiniketan Press, P. O. Santiniketan, Dist. Birbhum.

VISVA-BHARATI NEWS

Volume VIII JUNE, 1940 Number XII



C. F. Andrews
Sketch by Rani Chanda
(By courtesy of the *Modern Review*)

Tribute From Mahatmaji

In the death of C. F. Andrews not only India but humanity has lost a true son and servant. And yet his death is a deliverance from pain and fulfilment of his mission on this earth. He will live through those thousands who have enriched themselves by personal contact or contact with his writings. In my opinion Charlie Andrews was one of the greatest and best Englishmen. And because he was a good son of England he became also a son of India. And he did it all for the sake of humanity and for his Lord and Master Jesus Christ. I have not known a better man or a better Christian than C. F. Andrews. India bestowed on him the title of *Dinabandhu*. He deserved it because he was a true friend of the poor and down-trodden in all climes.

Nobody probably knew Charlie Andrews as well as I did. Gurudev was Guru to him. When we met in South Africa, we simply met as brothers and remained as such to the end. There was no distance between us. It was not friendship between an Englishman and an Indian. It was an unbreakable bond between two seekers and servants. But I am not giving my reminiscences of Andrews sacred as they are.

I want Englishmen and Indians whilst the memory of the death of this servant of England and India is still fresh to give thought to the legacy he has left for us both. There is no doubt about his love for England being equal to that of the tallest of Englishmen, nor can there be any doubt of his love for India being equal to that of the tallest of Indians. Yes, he did say on his bed from which he was never to rise, "Mohan, Swaraj is coming. Both Englishmen and Indians can make it come if they will." Andrews was no stranger to the present rulers and most Englishmen whose opinion carries weight. He was known to every politically minded Indian.

At the present moment I do not wish to think of English misdeeds. They may all be forgotten, but not one of the heroic deeds of Andrews will be forgotten so long as England and India live. If we really love Andrews' memory, we may not have hate in us for Englishmen, for Andrews was among the best and the noblest. It is possible for the best Englishmen and the best Indians to meet together and never to separate till they have evolved a formula acceptable to both. The legacy left by Andrews is worth the effort. That is the thought that rules me, whilst I contemplate the benign face of Andrews and what innumerable deeds of love he performed so that India may take her independent place among the nations of the world.

Lord Bishop on Charlie Andrews

The Metropolitan of India gave the following broadcast talk on Charlie Andrews on April 5 :—

As I think of Charles Freer Andrews, who has to-day been taken from our midst, David's memorable words upon hearing the news of Abner's death come into my mind, "Know ye not that there is a prince and a great man fallen this day in Israel." He mourned the death of the leader of the military forces while we mourn the passing from our midst of one who was indeed a true Prince among men, whose greatness lay in his splendid achievements as a peace-maker, not as a military chief.

To our shame we own the strength of racial prejudice with which many Europeans have regarded the peoples of the East. A sense of the essential superiority of the white man, over his darker neighbour, has been one of the strongest divisive forces between East and West. In Charlie Andrews no vestige of this feeling ever found any place in his relation with the people of this country to which he came out some 34 years ago. To him all men were the children of the one heavenly Father, whose love included all without distinction, and the opening words of the lord's prayer were to him intensely real as he acknowledged his kinship with men of every race or language. We hail him to-day as one who in his own life loved his neighbour as himself and displayed those qualities of humility and meekness which make the true peace-maker breaking down the barriers of racial and social prejudice. Surely, it is a fact of supreme significance that India's two greatest men of modern times, Dr. Rabindranath Tagore and Mahatma Gandhi, have found in Charlie Andrews the devoted friend and eager co-operator in their efforts to promote unity.

This trait was manifested in that sympathetic understanding which he displayed in regard to the customs and ways of the peoples among whom he lived and worked. We know how easily our own upbringing and traditions tend to warp our mind when we are brought face to face with ways and customs which are strange to us and seem sometimes uncouth. He had a wonderful way of getting beneath the surface of things and discovering in the sources from which they had been derived, something which made them intelligible and frequently revealed in them a purpose of good which time had dimmed, but which might be recovered and readjusted to changed conditions. His own upbringing had trained him to take this sympathetic outlook on life. He was a member of a family which numbered thirteen and in the give-and-take of family life, he had developed the humanities which served him in such good stead in his intercourse with peoples of many races.

A man of more than average ability, having been both a scholar and Fellow of Pembroke College, Cambridge, he brought to bear upon the problems which confronted him in the course of his championing the cause of those whom he felt to have been wronged, a keen intellect, but it was his largeness of heart and breadth of affection which was his outstanding characteristic, and there were occasions on which he

allowed his natural sympathy to lead him to a decision which a fuller knowledge of the facts sometimes revealed to be unwarranted. But when he had fallen into such an error his natural honesty made him anxious to acknowledge his fault and make such amends as were open to him. He was a man of outstanding moral courage. His opinions did not always commend him to those whose actions he was challenging, but fearlessly and undeterred by threats, which on occasion were translated into violence, he witnessed to the truth, and strove for the removal of the injustice which he exposed.

India was the land of his adoption and it was the cause of oppressed Indians that he especially championed. Africa was the first field he visited where he made his own the cause of those who in the first instance had been recruited from India for the sugar industry in that country, and had by their thrift and industry acquired for themselves a position which threatened vested interests. Denied all rights of citizenship, their cause was taken up by Mahatma Gandhi, who found in C. F. Andrews a kindred spirit and a loyal fellow helper. I recall hearing how in those early days he won over a leading newspaper of Cape Town by the convincing reasonableness with which he presented his case, as later Sir Srinivas Shastri, the first High Commissioner for India in Africa, won the unstinted admiration and attention of those who had denied both to Indians in the past.

Mr. Andrews paid repeated visits to Africa in this cause, and in General Smuts he found a statesman more open to the appeal of justice and righteousness than is sometimes the case.

But not to Africa alone did his love for the down-trodden and oppressed Indian lead him. Kenya, British Guiana and Fiji were visited, and wherever he went he won the affection of those he sought to help. He had learnt the secret of winning those whose minds have been warped and embittered by the hardness of their lot. 'It is not enough to give them things, you must give them yourself,' said Mr. John Meakins, a kindred spirit like C. F. Andrews, who has now entered into rest. Andrews gave himself wholly to those whom he sought to serve, he held back nothing, and in doing so he has won a responsive affection which is the only reward he coveted.

Talking with him over his life, just a week ago, he was saying that the question he kept asking himself was whether he had been absolutely loyal to Christ, his Lord and Saviour. And he said, "I find comfort in recalling that it was a Hindu who said that he saw in my initials, C. F. A., the title he gave me, 'Christ's Faithful Apostle". I, for one, have seen in him one who seemed to me, to reveal as very few do the character of the Master whom he sought to love and serve. If all of us Europeans had lived as near to Christ as Charlie Andrews, we too should have won the same unstinted affection that is his meed.

Andrews on India's Independence

The following New Year's Day message is perhaps Andrews' last utterance of public importance. The fervent hope expressed in these lines recalls to our minds the pamphlet he wrote in 1920 advocating independence for India.

The message is as follows:—

"I have a hope that India will win her freedom during the year 1940. It is very long overdue ; and now all the world events, as far as I can read them, point in the same direction towards Indian freedom. Great Britain's own best instincts as well as her own best interests are both strongly combining at last to overcome that fatal deadlock in England, which stood in the way of progress in 1935. For while the Anglo-Saxon mind is slow in its logical thinking, it is quick in grasping a point when practical results are at stake ; and today Britain's case before the world will be enormously strengthened if Indian freedom is not merely a promise but a performance."

...

The following excerpt from the pamphlet mentioned will be of interest to our readers:—

"Thus I came to realise, by the force of sheer practical experience, that the process of passive acceptance of gifts from England could not be relied on. Such an evolutionary process did not evolve, it only wandered round and round in a vicious circle, from which there was no escape. It, therefore, appeared to me more and more certain that the only way of self-recovery was through some vital upheaval from within. The explosive force needed for such an upheaval must be generated within the soul of India itself. It could not come through loans and gifts and grants and concessions and proclamations from without. It must come from within.

"Therefore, it was with the intense joy of mental and spiritual deliverance from an intolerable burden that I watched the actual outbreak of such an explosive force as that which actually occurred when Mahatma Gandhi spoke to the heart of India the *mantram*,—'Be Free ! Be slave no more !' And the heart of India responded. In a sudden moment her fetters began to be loosened, and the pathway of freedom was opened."

My Life Story*

C. F. Andrews

I was born in Carlisle on February 12, 1871, but my early days were spent in Newcastle-on-Tyne. My mother was related by family tradition to the Highlands of Scotland, and my father came from the Eastern counties of England, so that I have in my vein both Celtic and Anglo-Saxon blood.

We were a very large family of fourteen children, and one of the happiest households in the world. My father was a clergyman, an idealist, and almost indifferent to human affairs. My mother had to economise and she had a very hard struggle bringing up the family.

My whole adult school life was spent at King Edward VII. School, Birmingham, which had the great tradition of being the *alma mater* of Westcott and Lightfoot and of Burne Jones, the artist. Both at school and college in Cambridge I was able easily to win sufficient scholarships to carry on my studies not only independently but even to pay back into the family resources from time to time. The athletic life had a very great attraction for me all along.

While at the University, the passion of my early boyhood for adventure across the seas took possession of me, and became linked with a very deep religious conviction. At this critical moment a friendship came into my life which shaped the whole of my future history. Basil Westcott, the youngest son of the saintly old Bishop of Durham, became my most intimate college friend. He had decided to go out to the Cambridge University Mission in Delhi as a teacher. This drew my attention to India as a possible field for my future life's work.

By 1896 I had become ordained and was deeply interested in the Labour Movement from the Christian social standpoint. Under this impulse, while waiting for a vacancy on the staff of my own college, I went to Sunderland in the North where I lived among the shipbuilders, but before long I moved down to the slums of South-east London, which was marked on Charles Booth's map as one of the black spots of poorer London. It was one of the thieves' quarters. The strain of work proved more than I could bear, and so when an opportunity came to go back to Cambridge as a Fellow of my college, I embraced it for health reasons.

At this time my friend, Basil Westcott, died at Delhi, while nursing a young British soldier who had been attacked by Asiatic cholera. And it seemed to me a sacred duty to go out to India and take up his work. Thus, I found myself on the way to Delhi.

At Delhi I taught English history and English literature to Indian students. But I soon became elected to the syndicate of the University, which brought me into touch with the leaders of Indian thought and opened my eyes to the great National Movement.

Some Indian leaders pointed out to me that the young white nations were all shutting their doors to Indian immigration while there was still being carried on in many of the colonies, a disgraceful form of indentured labour, which was little else than

* Abridged from "My Life Story" by C. F. Andrews—published in the current number of the *Visva-Bharati Quarterly.—Ed.*

servitude. So when Lord Minto, who was then Viceroy of India, summoned me in 1906, to ask my opinion with regard to the immigration of Indians into Natal, I had urged vehemently upon him the folly of continuing this indentured immigration under such degrading conditions.

After 1912, this problem became the central fact in my life. By this time I had been attracted to the service of education in the school of Rabindranath Tagore at Santiniketan, but just before taking up this new work, the poet very nobly gave me leave to go out to South Africa to take part in the passive resistance struggle which Gandhiji was carrying out in Natal for the purpose of abolishing the £3 poll-tax. After the famous Smuts-Gandhi Agreement was signed, I went back to India more convinced than ever that the indentured system of Indian labour was not only a blunder, but a crime.

Some years afterwards I learnt from a Blue Book that the condition of indentured labourers in the Fiji Islands was worse than that in Natal. So I went there, Mr. W. W. Pearson accompanying me.

The next year the poet, Rabindranath Tagore, took me out with him as a companion to Japan and China. In 1917, I went out again to Fiji.

On my return to work at Santiniketan this Indo-Dominion subject occupied my attention. Also I was called in to arbitrate in labour matters. Thus, I found myself working now in India, now in Africa.

While at Santiniketan, I have learned from the Poet, more than anyone else, what the true genius of the East means, as compared with that of the West. In no sense does he condemn or despise the West. He holds that East and West must unite in mutual respect.

Side by side with this friendship with the poet, I have had the supreme happiness of a second personal friendship with Mahatma Gandhi. His marvellous spiritual genius has appealed to me in a very different way. Tagore is essentially a modern ; Mahatma Gandhi is the St. Francis of Assisi of our own days.

Thus my life story has been, on the whole, a very romantic one.

Obituary

While we are already in the press, death has taken another heavy toll and has removed from our midst two of our most esteemed friends. It is with a heavy heart that we have to announce the passing away of Surendranath Tagore and Kalimohan Ghose. Visva-Bharati has suffered an irreparable loss by their deaths. We express our deepest condolence with the bereaved whose grief we all personally share. May their souls rest in peace !

A Story About Charlie Andrews

By A. G. Fraser

The noblest British Governor I have evermet, Sir Gordon Guggisberg, asked me once if I could arrange a meeting between him and Charlie, as he was most anxious to meet him. He wanted, if possible, to have him to lunch at his club, the Army and Navy Club, in Pall Mall. Knowing how particular that Club is as regards dress, I told Sir Gordon that Charlie might turn up in any sort of clothes. He said he did not care, so a lunch was fixed up. I was with Sir Gordon when the hall porter came and said, "Sir, there is a man at the door who says he has an appointment with you but I did not like to let him in till you had seen him." I said, "That's Andrews !" and we went to the door, and there he was worse dressed than I have ever seen him. Guggisberg welcomed him gladly and we went into lunch at a small table. Whilst we were eating admirals, generals, governors came up to the table to greet Sir Gordon and he introduced them all to Charlie. Then we retired to an alcove for quiet talk and Charlie's visit to British Guiana was fixed up. Then Charlie had to leave and Guggisberg saw him down to the street and put him in a taxi. Away Charlie went and Guggisberg followed the taxi with his eyes, his head bowed, till it was out of sight round a corner. There followed a silence, then he turned to me and said slowly, "I feel as though I had been honoured to give lunch to my Lord."

S. SAHA, PHOTOGRAPHER

2/1, Lake View Road, Calcutta.

Photographs of Rabindranath Tagore and of views and festivals at Santiniketan and Sriniketan available in varying sizes. Secured several first prizes in World Photographic Competetion. Highly recommended by the Poet himself and the authorities of Visva-Bharati.

Price—Mounted $8\frac{1}{2}'' \times 6\frac{1}{2}''$ Rs. 2/8/- Unmounted $6'' \times 4''$ Re. 1/-

For other sizes, please enquire. Postal charges extra.

ANNOUNCEMENT :

The Visva-Bharati News is published every month.

ANNUAL SUBSCRIPTION.

Indian :	...	One Rupee	U. S. A. :	...	Fifty Cents
Foreign :	...	Three Shillings	Single Copy :		Two Annas

Post Free

Subscription may be remitted to—

General Secretary, Visva-Bharati

Editor—Rathindranath Tagore.

Printed & Published by Probhat Kumar Mukherjee, at the Santiniketan Press, P. O. Santiniketan, Dist. Birbhum.